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Kalidas Sanskrit University
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- Chief Editor -

Prof. Madhusudan Penna

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- Editors -

Dr. Deepak Kapade

Librarian

Dr. Renuka Bokare

Deputy Director, Research & Publication

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किञ्चिद् वक्तव्यम्

अयि भो संशोधकाः प्रियच्छात्राश्च !

अस्माकं देशे अधुना नवीनशैक्षानीतेः काचन दिशा प्रकल्पिता तदनुसारम् अस्माकं शिक्षणं संशोधनं च अग्रे प्रवर्तिष्यतः नवीनशिक्षणनीतेः विषये भारते सर्वत्र चर्चासत्राणां विशिष्टव्याख्यानां परिषदाञ्च आयोजनं क्रियमानम् अस्ति | यद्द्वारा सर्वेपि शिक्षकाः छात्राश्च शिक्षानीतिमवगम्य तदनुगुणं योग्यां योजनां कर्तुं प्रभवेयुः |

रामटेकस्थित- कविकुलगुरु- कालिदास- संस्कृतविश्वविद्यालयः आधुनिकशिक्षणक्षेत्रे सर्वदा च अग्रेसरः | नवोन्मेषपरः नूत्नसंशोधनप्रकल्पानाम् आविष्कर्ता आबहोः कालात् शोधकार्ये स्वीयमभिज्ञानम् परिरक्षन्नस्तिI विश्वविद्यालस्य संशोधनकार्यस्य संशोधनदृष्टेश्च आदर्शायमाना शोधपत्रिकेयं संशोधकानाम् उत्साहं वर्धयन्ती स्वीयं विशिष्टं स्थानमावहतीत्यत्र नास्ति संशयलेशः |

अधुना नवीनशिक्षानीतेः स्वरूपादिपरलेखाः ग्रन्थालयविषयकलेखाः तदितरविषयकाश्च लेखाः अत्रास्मिन्नङ्के प्रकाश्य भवत्पुरः समर्प्यन्ते यद्द्वारा भवज्ज्ञानमभिवर्धेत नूत्नज्ञानसंपादनेन च भवन्तः भवदभिमतक्षेत्रे साफल्यमधिगच्छेयुह् इति वयं कामयामहे |

सर्वथा भवतां साफल्यम् आरोग्यं प्रसन्नतां च कामयमानः |

भवदीयः

कुलगुरुपदे स्थितः

पेन्ना मधुसूदनः

Content

Sr.No.	Title	Pg.No.
1	**Overview on National Education Policy 2020** Abdul Shamim Dr. Kapil R. Singhel	1
2	**राष्ट्रीय शैक्षणिक धोरण २०२० चा शैक्षणिक ग्रंथालयावर परिणाम** सौ. आशा चंद्रशोक जिरगे	9
3	**राष्ट्रीय शैक्षणिक धोरण १९८६ आणि नविन शिक्षण धोरण २०२० : एक तुलनात्मक अध्ययन** डॉ. कैलास फुलमाळी	19
4	**Innovative Practises in Libraries** Mrs. Minal S. Bhoyar	25
5	**Concept of Myth in Anita Nair's novel The Better Man** Vaibhav Prabhakar Padole Dr. Kapil R. Singhel	32
6	**Role of Digital Library in Higher Education System: Special Reference NEP-2020** Dr. Dipak Kapade Dr. Pragati Dhepe	42
7	**भारत की शिक्षा व्यवस्था** डॉ. प्रमोद मनोहर बोधाने	51
8	**ग्रामीण महाविद्यालये : डिजिटल ग्रंथालय आणि रिमोट ऍक्सेस** पुरुषोत्तम प्रल्हाद कावळे डॉ. संजय शामराव भूतमवार	55

9	**राष्ट्रीय शिक्षण धोरण : एक समाजशास्त्रीय अध्ययन** डॉ. संतोष पंढरीनाथ मेंढेकर	61
10	**National Education Policy 2020: Focus on Multidisciplinarity and Research** Vaibhav Anil Aidale	70
11	**Expectations of NET/SET Aspirants and Resource Persons towards NET/SET Examination** Dr. Prakash Bhairu Bilawar Dr. Yuvraj G. Jadhav	79
12	**Indian Diaspora : Ethnicity and Diasporic Identity** Dr. Anil G. Dodewar	88
13	**शिक्षण शब्दाचा अर्थ, स्वरूप, व्याख्या आणि उद्देश : एक तत्वज्ञानात्मक चिंतन** डॉ. अतुल म. महाजन	99
14	**Lokmanya Tilak Public Library: A Knowledge Tree** Mr. Chakradhar V. Bhurre	106
15	**गडचिरोली जिल्ह्यातील तरुणांचा ग्रामसभेतील सहभाग एक अध्ययन** डॉ. गणेश बी. खुणे	111
16	**राष्ट्रीय शिक्षण नीती १९८६ आणि राष्ट्रीय शिक्षण नीती २०२० यांचे तुलनात्मक अध्ययन** डॉ. हर्षना रा. सोनकुसरे	120
17	**'शारीरिक गतिविधी और कोविड-१९** डॉ. प्रवीण गोपालराव पाटील	126

18	**राष्ट्रीय शिक्षण धोरणाच्या संदर्भात अष्टपैलू आणि कल्पक विद्यार्थ्यांच्या जडणघडणीत ग्रंथालयाची भूमिका** डॉ. रमणिक एस. लेनगुरे	133
19	**ओपन सोर्स सॉफ्टवेअर आणि ग्रंथालये** सौ. स्मिता प्रकाश पाटोळे	141
20	**Role of Librarians in the e-Governance Era: Opportunities and Challenges – An Overview** G.SRIKANTH	149
21	**Social Media Tools in Academic Library** **Vijay Bajirao Jadhav** Dr. Anil M. Chaudhari	158
22	**Marketing of Library Information Resources and Services using Social Media** Mr. Ajit Faras Ms. Shushma Gaude	162
23	**Use of E-Resources in college Libraries: A study** Mr. Gajbe Sumedh Shamrao	170
24	**An Observation of Housekeeping Operations in Library: SOUL 2.0** Dr. R.H.Sontakke S. S. Rokade	182
25	**Agronomist Dr. Babasaheb Ambedkar** Dr. Chandrasekhar I. Gitte	192
26	**'क्लाउड कॉम्प्युटिंग आणि शैक्षणिक ग्रंथालये'** डॉ. किशोर एन वासुर्के	202
27	**Prospects for Libraries in New Education Policy of India 2020** Dr. Mahesh G T	211

28	**Role of Digital Learning in Madhya Pradesh Government College During Covid-19 crisis situation : Current Scenario** Dr. Deepak Kumar Shrivastava	218
29	**Role of Librarians in the e-Governance Era** Dr. Virendrakumar L.Barde	228
30	**Face book content coverage page of online english newspapers in india: a study** Dr. Sangita Rajendra Chore	236
31	**कालिदासकाव्यनाटकेषु वैदिकभाषायाः प्रभावः** अदिती भट्टाचार्या	244
32	**शतपथब्राह्मणेऽ ग्नितत्त्वम् : शास्त्रीयं समीक्षणम्** डॉ. प्रताप-चन्द्र-रायः	252
33	शतावधानिनः डा. रा. गणेशवर्यस्य अवधानपद्येषु विद्यमानानाम् अलङ्काराणां समीक्षणम् योगिता दि. छत्रे	264
34	**"एओङ्, ऐऔच् इति माहेश्वरसूत्रसम्बद्धानां ज्ञापकानां ताताचार्यनिर्दिष्टविवृत्यनुसारम् अध्ययनम्।"** सुमित म. कठाळे	276
35	मेघदूत' में प्राकृतिक–संवेदनशीलता डा॰ विशाल भारद्वाज	282
36	**Manifestations of "Chanakya Neeti" in David Malouf's "An Imaginary Life"** Suriya Rajagopalan	290
37	**Beyond Smoke and Fire: Towards Developing New Tools For Teaching Anumāna** R. Venkata Raghavan	297

1. Overview on National Education Policy 2020

Abdul Shamim
Dr. Kapil R. Singhel

Abstract:

Education is always considered the path of development for the progress of any nation. It gives direction to the youth of the nation and channelizes their energy and intellectuality for the progress of the human resource which is believed to be the biggest asset of the nation. Therefore, the government of any nation is careful about its education policy and from time to time it reviews and revises its education policy to keep abreast with the changes according to the advancement at the global level keeping an eye on the local scenario so that that they both can synchronise and bring productive result in the ensuing years. The present research paper is an attempt to overview the changes made in Higher Education in the National Education Policy 2020 (NEP 2020).

Keywords: Higher Education, multidisciplinary institution, NEP 2020 and Research.

Introduction:

The National Education Policy 2020 talks about Higher Education in which it gives the broader idea about the higher educational institutions which will be established in the ensuing years which will be altogether different from the existing higher

educational institutions. The National Education Policy 2020 focusses on multidisciplinary universities and clusters of colleges. It will be a paradigm shift in higher education. Higher education institutions are broadly divided into three categories the first is Research intensive universities that will give equal emphasis on research and teaching “those that place equal emphasis on teaching and research intensive universities” (NEP :34). Teaching intensive universities that will give importance to teaching but it will also carry out research. The third will be an Autonomous degree granting college. The Existing education system gives less importance to research. It doesn't provide space for research whereas in the National Education Policy 2020 gives special attention to research therefore it has come up with the idea of establishing research intensive universities that will provide ideal space and resources for carrying out multidisciplinary research. Research is always considered as the backbone of any nation, the progression of any nation can be measured with its research related activities. Research directly contributes to the economy of the nation and brings changes in the life of the citizens of the nation. Multidisciplinary is a pivotal word in the new education policy 2020. The target has been set in the new education policy 2020 that all the higher education institutions will be converted into multidisciplinary institutions by 2030. Plan is afoot that by 2030 every district should have one large multi-disciplinary

institution that would cater to the needs of the rural population because the majority of Indian lives in villages. It aims to give access to HEI to every citizen of India irrespective of region. The medium of instruction will be local or Indian language. The rationale behind is to increase the gross enrolment ratio which was 26.3 percent in 2018. The efforts would be taken to take it to 50% by 2035. Therefore, Open distance learning and online programs will be given preference so that the student can pursue their diploma or degrees on ODL mode. Quality online courses will be designed and developed and will be integrated into the curricula of Higher Education institutions so that quality online courses could be offered to a large number of students. The reason behind integrating online courses into the curricula of Higher Education institutions is to give preference to a blended mode of learning that could be percolated in the learning arena. Online learning can be offered to the students so that it can be blended with the regular teaching.

The NEP 2020 will abolish single stream colleges over a period of time and merge them into the multidisciplinary clusters that will offer interdisciplinary and cross disciplinary courses and with the passage of time they will be encouraged to go for Autonomy “'affiliated colleges' over a period of fifteen years through a system of graded autonomy, and to be carried out in a challenge mode” (NEP 2020:36). The parent university is assigned the responsibility to

mentor the affiliating colleges to properly guide them to become multidisciplinary in its approach and gradually move towards an Autonomous degree granting college.

The compartmentalization of professional courses, vocational courses and other such courses will be dismantled and become integrated or multidisciplinary. The focus is on the multidisciplinary university rather than deemed university, affiliating university, technical university and unitary university. These will be the talk of yesteryears.

The overall revamp in the education system is to make the education system multidisciplinary as it has been recorded in the NEP 2020 that Banabhatta's Kadambari describes a sound education as the knowledge of 64 arts. The need of the 21st century is to give a wide range of courses to the students as it is not new to the traditional Indian Education system. It was in the practice in Nalanda and Takshashila where the students from all over the world would come to pursue education. The aim is to restore the old indigenous education system where as many as 64 Kalas/arts were taught to the students. It ranges from music, mathematics, carpentry, chemistry, engineering, medicine and soft skills. Now in today's world it is known as liberal arts. NEP 2020 marks the distinction between the present education system which is general in nature whereas the multidisciplinary education system proposed by NEP 2020 is

integrated and synthesising. NEP 2020 envisages providing holistic and multidisciplinary education to the students of the 21st century which needs to be in concurrent with the 4 industrial revolution. The students of engineering will learn arts and humanities and the students of arts will come to know more about science and engineering.

The remarkable quality of NEP 2020 is to make the students lifelong learner through the holistic and multidisciplinary approach and therefore they have given the option of multiple level of entry and exit to the students through the process of Academic Bank of Credit (ABC) in which the students will earn the credits that will be stored in the digital locker and s/he will be awarded certificate, diploma, degree and Bachelor's degree with Research on the basis credits earned by her or him .He can pursue bachelor's degree either in a 3 year or in a 4 year programme choice is at his disposal .Research has become the core part of higher education either it will be offered in the fourth year in a 4 year bachelor's degree programme . If he completes one year after 12th he will be offered certificate, in second year - diploma, in third –degree and in fourth -bachelor's degree with Research. The fourth year will be devoted to research if he is desirous to complete his bachelor's in a four year programme, then his master's will be of one year. Research has been emphasised if he completes his graduation in a 3 year, his master's will be of 2 years,

and he will devote his second year of his master's entirely for research. The integrated Bachelor's or Master's programme is for 5 years. Those who want to pursue doctorate will have to complete master's or a four-year Bachelor's programme with research. The National Research Foundation will be set up to boost research in the field of education.

The NEP 2020 focuses on giving autonomy to the institution in order to make strategy to work towards quality enhancement. MERU (Multidisciplinary Education and Research Universities) is also the concept which has been incorporated in NEP 2020 which will take efforts to set up multidisciplinary universities with the standard of IIMs and IITs. More focus will be given on making linkages between research and innovation and therefore start-up, incubation and technology development centres will be established. The need of the socially and economically disadvantaged group of students are taken into consideration thus the plan is to develop support centres in order to help these students .Professional counselling and counsellors will be readily available at the centres to take care of personal ,physical ,psychological and emotional well -being of the students .This is the need of the hour as the emotional need of each student varies from person to person so only professionals can only resolve the complicated problems of the students at the superficial level all the problems of the students appear to be alike.

The NEP 2020 underlines to cater to the problems of providing quality education to a large number of students a quality ODL (Open Distance Learning) will be developed having the standard of highest quality in order to provide accessibility to the masses as India constitutes a highest number of young population that will be accommodated with the help of integrated learning mode platform such as in class mode, online and ODL mode. Internationalization of Indian education system is envisaged in the NEP 2020 as India has the old tradition of being recognised as Vishwa Guru therefore in order to restore its old identity, endeavours have been made to set premium institutions in India. The mobility of the foreign students will be increased by setting up International Students Office that will be taken care by the HEI in order to resolve the problems of the foreign students. Students exchange and faculty exchange will be run in collaboration with the foreign universities and top universities of the world will be allowed to set up their campuses in India and vice versa. Credit based system will be made such that the students who earned credits from foreign universities can continue their studies in Indian Institutions and get their degrees from Indian universities. This is to internationalize the Indian education system .

Conclusion:

The NEP 2020 is quite futuristic and it certainly appears to

resolve the problems of higher education as it focuses on multidisciplinary educational institutions to teach interdisciplinary courses. The compartmentalization of the education system will be dismantled and the multidisciplinary and holistic education is given prime importance in the NEP 2020.Research Intensive University, National Research Foundation, Clusters Hub and Autonomous Degree Granting Colleges are the revolutionary steps that will change the face and future of higher educational institutions in India. But there are many riddles in the NEP 2020 which are difficult to understand as there is no clear cut structured mechanism given in the policy document as how these policies are translated into reality.

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राष्ट्रीय शैक्षणिक धोरण 2020 चा शैक्षणिक ग्रंथालयावर परिणाम

सौ. आशा चंद्रशोक जिरगे

सार :

शिक्षण हे समाजपरिवर्तनाचे प्रभावी साधन आहे. समाजामध्ये सकारात्मक परिवर्तन घडवून आणण्यासाठी शिक्षण हे एक महत्त्वपूर्ण माध्यम आहे. मानवामध्ये असलेली किंवा त्याने आत्मसात केलेली कौशल्ये शिक्षणाद्वारे उंचावणे आवश्यक आहे, त्यासाठी शैक्षणिक नियोजन करताना, धोरणे ठरविताना मानवाची आवड, गरजा यावर आधारित व्यावसायिक कौशल्ये निर्माण करणाऱ्या प्रशिक्षण कार्यक्रमाची आखणी करण्यात येते. मानवाला आपल्या पूर्ण क्षमता वापरता येण्यासाठी, समान आणि न्याय समाज विकसित करण्यासाठी तसेच राश्ट्रीय विकासाला चालना देण्यासाठी शिक्षण हा पाया आहे. या पार्श्वभूमीवर समाजाच्या जडणघडणीमध्ये ग्रंथालयांचा वाटा ही खूप महत्त्वाचा ठरतो. विद्यार्थीदशेतच मुलांमध्ये वाचनाची आवड निर्माण झाली तर एक सृजनशील नागरिक घडविता येतो. यासाठी समाजामध्ये ग्रंथालयांची स्थापना करणे आवश्यक आहे. फक्त स्थापना न करता ग्रंथालयांच्या सर्वांगीण विकासाकडे लक्ष दिले पाहिजे. सदरच्या शोधनिबंधामध्ये नवीन शैक्षणिक धोरण 2020 नुसार ग्रंथालये आणि ग्रंथपालांची भूमिका यांचा अभ्यास करण्यात आला आहे.

शोधसंज्ञा : राष्ट्रीय शैक्षणिक धोरण 2020, उच्च शिक्षण ग्रंथपाल, ग्रंथालय.

प्रस्तावनाः

समाजाच्या गरजांमध्ये कालानुरूप बदल होते आहे. त्याचप्रमाणे विज्ञान व तंत्रज्ञानाच्या कक्षा दिवसेंदिवस रुंदावत आहेत. यामुळे शिक्षण प्रणालीमध्ये देखील नवनवीन पैलूंची भर पडणे आवश्यक असते. याच कारणासाठी शिक्षण प्रवाहामध्ये आतापर्यंत विविध समित्या व आयोग यांच्या धोरणांचा समावेश केला

गेला आहे. त्यामुळे औपचारिक शिक्षणाला एक नाविन्यपूर्ण व अपेक्षित दिशा व गती प्राप्त होत आहे. यामध्ये ताराचंद समिती 1948, राधाकृष्णन कमिशन 1948, मुदलियार आयोग 1952, कोठारी कमिशन 1964–66, राष्ट्रीय शैक्षणिक धोरण 1968, प्रा. डी. पी. चट्टोपाध्याय आयोग 1983, राष्ट्रीय शैक्षणिक धोरण 1986, आचार्य राममूर्ती समिती 1990, जनार्दन रेड्डी समिती 1992, यशपाल समिती 1993, प्राथमिक शिक्षण अभ्यासक्रम 2004, राष्ट्रीय अभ्यासक्रम आराखडा 2005 आणि राष्ट्रीय शैक्षणिक धोरण 2020 यांचा समावेश होतो. भारताच्या सातत्यपूर्ण प्रगतीसाठी आणि आर्थिक विकास, सामाजिक न्याय, समानता, शास्त्रीय प्रगती, राष्ट्रीय एकात्मता आणि संस्कृतीचे जतन या क्षेत्रामध्ये वैश्विक पातळीवर नेतृत्व करण्यासाठी सर्वांना मूलभूत दर्जेदार शिक्षण उपलब्ध करुन देणे महत्त्वाचे आहे. व्यक्ती, समाज, देश आणि जगाच्या हितासाठी आपल्या देशातील समृध्द प्रतिभा आणि संसाधनाचा पूरेपूर वापर करण्याकरीता उच्च दर्जाचे सार्वभौमिक शिक्षण हा भविष्यासाठी चांगला मार्ग आहे. पुढच्या दशकात जगातील सर्वात मोठी युवकांची संख्या भारतात असेल आणि त्या सर्वांना चांगल्या गुणवत्तापूर्ण शिक्षणाच्या संधी पुरविण्याच्या आपल्या क्षमतेवर देशाचे भवितव्य ठरते.

❿ राष्ट्रीय शैक्षणिक धोरण 2020

भारत एक विकसित सार्वभौम राष्ट्र म्हणून उदयास येत असताना आपल्या देशात 34 वर्षानंतर शैक्षणिक धोरण तयार करण्यात आले आहे. या आधी सन 1968 मध्ये इंदिरा गांधी सरकारने पहिले शैक्षणिक धोरण मांडले जे 1964 च्या कोठारी आयोगाच्या शिफारशींवर आधारित होते. ज्यामध्ये 10+2+3 अशी शैक्षणिक प्रणाली स्वीकारुन, प्रथम भाषा मातृभाषा, द्वितीय राष्ट्रभाषा आणि तृतीय भाषा म्हणून इंग्रजी असे त्रिभाषा सूत्र अवलंबण्यात आले होते.

राजीव गांधी सरकारने सन 1986 मध्ये दुसरे शैक्षणिक धोरण मांडले, त्यामध्ये भारतीय महिला, अनुसूचित जाती, जमाती समुदायांसाठी असमानता दूर करण्यासाठी आणि शैक्षणिक संधी समान करण्यावर विशेष भर दिला गेला. परंतु देशात शिक्षणाचा टक्का वाढला, पण गुणवत्तेच्या बाबतीत प्रश्नचिन्ह उभे राहिले.

उच्च शिक्षण घेणाऱ्यांचे प्रमाण 50 टक्के पर्यत आलेले नाही. आपल्या देशात शिक्षणाबाबतचा मागील पाच वर्षातील कस्तुरीरंगन समितीचा अहवाल स्वीकारून राष्ट्रीय शैक्षणिक धोरण 2020 जाहीर करण्यात आले.

राष्ट्रीय शैक्षणिक धोरण 2020 मध्ये पूर्व प्राथमिक शिक्षण, महिला, व्यावसायिक शिक्षण, शिक्षणांतील विषमता यांचा विचार करण्यात आलेला आहे. शिक्षणाचा आकृतिबंध बदलला आहे. हे धोरण अंगणवाडी ते उच्च शिक्षणामध्ये लागू असणार आहे. शिक्षणाचे 5+3+3+4 असे नवे सूत्र तयार केल्याने 10 आणि 12 वी बोर्डाचे महत्त्व कमी होणार आहे.

ऽ राष्ट्रीय शैक्षणिक धोरण 2020 महत्वाचे मुद्देः

1. भारताला जागतिक ज्ञान महासत्ता बनविणे हे नवीन राष्ट्रीय शैक्षणिक धोरण 2020 चे अंतिम उद्दिष्ट आहे.
2. मनुष्यबळ विकास मंत्रालयाचे नाव बदलून शिक्षण मंत्रालय ठेवले गेले.
3. सन 1947 नंतर भारतातील शिक्षण प्रणालीतील हा तिसरा मोठा बदल आहे. यापूर्वी 1968 व 1986 मध्ये भौक्षणिक यंत्रणेत सुधारणा झाली.
4. शालेय शिक्षणाच्या गुंतवणुकीमध्ये वाढ करुन नवनवीन उपक्रम राबविणे, प्रत्येक विद्यार्थ्यास पायाभूत साक्षरता व तंत्रज्ञान आत्मसात करण्याची क्षमता निर्माण करणे.
5. शालेय शिक्षणासाठी 5+3+3+4 रचनेवर आधारित बौध्दिक विकास व अध्ययनाच्या तत्त्वांवर आधारित अभ्यासक्रम व अध्यापनशास्त्र रचना विकसित करण्यात आली आहे.
6. सर्वच भारतीय भाषांचे संवर्धन वृध्दी व चैतन्य अबाधित ठेवण्यासाठी नवसंशोधनाच्या कल्पना वेगाने देशभर प्रसारीत होण्यासाठी नॅशनल रिसर्च फाउंडेशन ची स्थापना करण्यात येईल.
7. मा. पंतप्रधानांच्या अध्यक्षतेखाली राष्ट्रीय शिक्षण आयोगाची स्थापना करण्यात येईल. हा आयोग भारतातील शैक्षणिक दूरदृष्टीचा परिरक्षक असेल.

उच्च शिक्षण :

वैद्यकीय आणि कायदेशीर शिक्षण सोडून संपूर्ण उच्च शिक्षणासाठी 'उच्च शिक्षण आयोग *'Higher Education Commission of India" (HECI) ची स्थापना केली जाईल. यामध्ये खालीलप्रमाणे चार स्वतंत्र विभाग असतील.

1. राष्ट्रीय उच्च क्षिण नियामक परिषद (NHERC)
2. सर्वसाधारण शैक्षणिक परिषद (GEC)
3. उच्च शिक्षण अनुदान परिषद (HEGC)
4. नॅशनल ॲक्रिडिटी कौन्सिल (NAC)

जे संशोधनासाठी उच्च शिक्षण घेऊ इच्छितात त्या विद्यार्थ्यांसाठी चार वर्षांचा पदवी अभ्यासक्रम तर जे विद्यार्थी पदवीनंतर नोकरी करू इच्छितात त्यांच्यासाठी तीन वर्षांचा पदवी अभ्यासक्रम असेल. म्हणजेच रिसर्च करणाऱ्यांसाठी पदवी अधिक एक वर्षांचा मास्टर्स अभ्यासक्रम अशी चार वर्षांची पदवी असेल. यानंतर ते थेट पी.एचडी. करू शकतील. त्यांना एम. फिल. ची आवश्यकता नसेल.

२०३० पर्यंत प्रत्येक जिल्ह्यात किमान एकतरी बहुविध आंतरशाखीय महाविद्यालय सुरू केले जाईल, असे लक्ष्य केंद्रीय शिक्षण मंत्रालयाने ठेवले आहे. आत्तापर्यंत एकाच शाखेतील विषय घेऊन पदवी घेतली जात असे, आता पदवी बहुविधशाखांतील विषय एकाचवेळी घेऊन पूर्ण केली जाणार आहे. केवळ विद्यापीठेच नव्हे तर, महाविद्यालयेही बहुविधशाखा अभ्यासक्रमाची होणार असल्याने त्यानुसार शुल्कनिश्चिती केली जाईल. सरकारी तसेच खासगी शैक्षणिक संस्थांच्या शुल्क आकारणीसाठी समान शर्ती निश्चित केल्या जाणार आहेत. त्या चौकटीतच शुल्कनिश्चित केले जाईल व शुल्क आकारणीवर कमाल मर्यादाही घालण्यात येईल.

नवीन शैक्षणिक धोरणानुसार व्यावसायिक शिक्षण आणि उच्च शिक्षणाचे प्रमाण 26.3 टक्के वरुन 2035 पर्यंत 50टक्के इतके वाढविण्याचे उद्दिष्ट आहे. यासाठी उच्च शिक्षण संस्थामध्ये 3.5 कोटी नवीन जागा वाढवण्यात येतील.

राष्ट्रीय शैक्षणिक धोरण 2020 ग्रंथपालाच्या दृष्टिकोनातून :

ग्रंथालय आणि शाळांमध्ये समाविष्ट सर्व पद्धती सर्वसमावेशक आणि न्याय्य असणे आवश्यक आहे. सर्वसमावेशक असल्याने, त्यात ग्रंथालयाच्या सेवा प्राप्त करण्यासाठी व्यक्तींच्या सर्व गटांचा समावेश असणे आवश्यक आहे आणि विविध जमाती, ग्रामीण, सामाजिकदृष्ट्या आर्थिकदृष्ट्या वंचित गट (SEDGs) विशेष गरजा असलेली मुले (CWSN) आणि अल्पसंख्यांक असलेल्या समाजातील सर्व स्तरांचा समावेश असणे आवश्यक आहे. शिक्षणाच्या मूलभूत तत्त्वांचे समर्थन करण्यासाठी व सर्वोत्तम पध्दती प्रदान करण्यासाठी ग्रंथपाल राष्ट्रीय शैक्षणिक धोरणामध्ये दिलेल्या मूलभूत तत्वांना प्रोत्साहन देवू शकणाऱ्या शिक्षकांशी सहकार्य करुन क्लस्टर गटाद्वारे जिज्ञासा आणि उत्कटतेच्या प्रकल्पांचा पाठपुरावा करताना सेवाभावी वृत्ती ठेवण्यावर भर देते. ग्रंथालय हे मुद्रित, ग्रंथेतर आणि अंकीय संसाधने सेवकवर्गाच्या मदतीने वाचकापर्यंत पोहोचविण्याचे कार्य करणारे शैक्षणिक सेवा केंद्र आहे हे ग्रंथपालांनी नेहमी लक्षात ठेवणे आवश्यक आहे.

महाविद्यालयात ग्रंथालय हे शिक्षण घेत असलेल्या विद्यार्थ्यांना एक सुरक्षित, स्वागतार्ह आणि बौध्दिक उत्तेजना देणारे माहितीकेंद्रे आहे. विद्यार्थ्यांच्या व्यक्तिमत्व व चारित्र्याला आकार देवून त्यांच्यामध्ये वेगवेगळी कौशल्ये विकसित करुन समाजामध्ये सुसंस्कृत नागरिक घडविण्याचे कार्य ग्रंथालय करत असते. शैक्षणिक ग्रंथालयांना महाविद्यालयांचा आत्मा असे म्हणतात. 21 व्या भातकात विद्यार्थ्यांमध्ये मूल्ये विकसित करण्यासाठी ग्रंथपालांना विविध अभ्यासक्रम आणि कौशल्ये विकसित करणे आवश्यक आहे. जसेः

1. स्वच्छता, आदर, सौजन्य, लोकशाही भावना, सेवेची भावना, जबाबदारी बहुलवाद, समानता, न्याय, सहानुभूती आणि इतरांबद्दल आदर यासारखी मूल्ये.

2. संप्रेषण, सहकार्य, सांघिक कार्य आणि लवचिकता यासारखी जीवन

कौशल्यांचा समाविश्ट करणे.

3. वैज्ञानिक स्वभाव आणि पुरावा आधारित विचार, सर्जनशीलता आणि नाविन्य, सौंदर्य आणि कला एक भावना.

4. तोंडी आणि लेखी संवाद, सहकार्य, सांघिक कार्य, तार्किक व तर्कसंगत समस्या सोडवणे, व्यावसायिक प्रदर्शन आणि कौशल्ये.

5. डिजिटल साक्षरता, कोडिंग आणि संगणकीय विचार.

6. मानवी आणि घटनात्मक मूल्यांचे ज्ञान आणि सराव, लिंग संवेदनशीलता, नैतिकता.

7. अध्यापन आणि शिकण्यात बहुभाषिकता आणि भाषेच्या सामर्थ्याला प्रोत्साहन देणे अशाप्रकारे एका सहयोगी, व्यावसायिक विकास, सकारात्मक कार्य, वातावरण आणि सेवा परिस्थितीसह शिक्षक आणि ग्रंथपाल सतत शिकण्याची प्रक्रिया करतात.

ग्रंथपालाकडे खालीलप्रकारची कौशल्ये असणे आवश्यकः

वैज्ञानिक स्वभाव आणि पुराव्यावर आधारित विचार
सर्जनशीलता आणि नावीन्य, समस्या सोडवणे आणि तार्किक तर्क
सौंदर्य आणि कला संवेदना
तोंडी आणि लेखी संवाद
सहयोग आणि सांघिक कार्य
डिजिटल साक्षरता आणि माहिती साक्षरता
नैतिक आणि नैतिक तर्क

NEP नुसार, नव्याने समाविश्ट बाबी खालीलप्रमाणे :

– भारताचे ज्ञान – प्राचीन आणि आधुनिक
– पाणी आणि संसाधन संवर्धन, आणि स्वच्छता यासह पर्यावरणीय जागरुकता.
– चालू घडामोडी आणि स्थानिक समुदायांना भेडसावत असलेल्या

गंभीर समस्यांची समज

– प्रत्येक राज्य, देश आणि आजूबाजूच्या जगाची वैशिष्ट्ये

– आदिवासी आणि स्वदेशी ज्ञान

– साहित्य भारतीय आणि आंतर राष्ट्रीय सर्व प्रकार

– सर्व विषयांसाठी बहु–अनुशासनात्मक दृष्टिकोन

जर ग्रंथपाल म्हणून काम करत असताना शिक्षक ग्रंथपाल म्हणून काम करण्यासाठी व स्वतःच्या व्यावसायिक कौशल्ये वृध्दिगंत करण्यासाठी वर्षाला किमान 50 तास अध्यापनाचे कार्य करावे असे NEP 2020 द्वारे सूचित करण्यात आले आहे. NEP 2020 द्वारे सादर केलेल्या नवीन पद्धती अंमलात आणण्यासाठी शाळांसाठी ते व्यावसायिक विकास संधींचा एका प्रवाहाद्वारे , जी सर्व विद्याशाखा सदस्यांना प्रदान केली जाईल. ग्रंथपालांना शाळांमधील इतरांसोबत शिकण्याची संधी आहे जी तुमची भूमिका एका **Bookkeeper** पासून शिक्षक ग्रंथपाल बनवते.

राष्ट्रीय शैक्षणिक धोरण 2020 आणि ग्रंथालये :

नवीन शैक्षणिक धोरण 2020मधील शिफारशीनुसार ग्रंथालयाने खालील गोष्टींवर भर देणे आवश्यक आहे :

- ❿ उच्च दर्जाच्या अनुवादासह (आवश्यकतेनुसार तंत्रज्ञानाच्या सहाय्याने) सर्व स्तरांतील विद्यार्थ्यांसाठी आनंददायक आणि प्रेरणादायी पुस्तके उपलब्ध करणे.
- ❿ देशभरात वाचन संस्कृती निर्माण करण्यासाठी सार्वजनिक आणि शालेय ग्रंथालये, डिजिटल ग्रंथालये स्थापन करुन, शालेय नसलेल्या वेळेत वाचकांना व्यापक व सुलभ वाचन करण्यासाठी सार्वजनिक व शालेय ग्रंथालयात पुस्तक क्लब निर्माण केले जातील आणि त्याद्वारे समाजाची सेवा केली जाईल.
- ❿ राष्ट्रीय पुस्तक प्रोत्साहन धोरणाद्वारे भौगोलिक, भाषा, स्तर आणि शैलींमधील पुस्तकांची उपलब्धता, सुलभता, गुणवत्ता आणि वाचकसंख्या सुनिश्चित करण्यासाठी व्यापक पुढाकार घेईल.

- देशभरातील वाचक वाढवण्यासाठी सार्वजनिक आणि शालेय दोन्ही ग्रंथालये मोठ्या प्रमाणात वाढवली जातील. त्यासाठी सार्वजनिक ग्रंथालये मजबूत आणि आधुनिक केली जातील. समाजाच्या गरजा आणि आवडी पूर्ण करणा—या पुस्तकांचा पुरेसा पुरवठा सुनिश्चित केला जाईल. व्यापक वाचन आणि सामुदायिक विकासास समर्थन देण्यासाठी देशभरात जास्तीत जास्त मुलांचे वाचनालय, मोबाईल लायब्ररी आणि सामाजिक पुस्तक क्लब स्थापन करणे.
- शैक्षणिक ग्रंथालये ही संस्थांचे ह्रदय आहेत आणि सरकार पुस्तके, जर्नल्स आणि इतर शिक्षण आणि अध्यापन साहित्यासारख्या वाचन सामग्रीची खरेदी मोठया प्रमाणावर करुन, डिजिटल लायब्ररी आणि ग्रंथालयाच्या पुस्तकांच्या ऑनलाईन सुलभतेसाठी आणखी पावले उचलली जातील. प्रादेशिक भाषांमध्येही ई—सामग्री प्रदान केली जाईल.
- देशभरातील सर्व प्रकारच्या वाचकांच्या गरजा पूर्ण करण्यासाठी, अस्तित्वात असलेल्या ग्रंथालयांची स्थापना, विकास, आणि बळकटीकरण हेतू साध्य करण्यासाठी, ग्रंथालय कर्मचाऱ्यांसाठी योग्य करिअर मार्ग विकसित करेल आणि योग्य कामकाजासाठी पुरेसे कर्मचारी सुनिश्चित करेल.

राष्ट्रीय शैक्षणिक धोरण 2020 नुसार ग्रंथालयाचा ग्रंथसंग्रह :

शाळांमधील अभ्यासक्रम आणि शिक्षणशास्त्राशी संबंधित शिक्षण सामग्री, एकात्मिक, आनंददायक आणि आकर्षक असावी. ग्रंथालयात वाचकांना उत्तमोत्तम धडे देणारे ग्रंथ साहित्य असणे आवश्यक आहे. NEP च्या शिफारशीनुसार ग्रंथालयाचा संग्रह सर्वसमावेशक ज्यामध्ये खालील गोष्टींचा समावेश असावाः

- डिजिटल
- बहुभाषिक
- बहुस्तरीय पुस्तके
- द्विभाषिक पुस्तके
- जागतिक साहित्यासह भारतीय साहित्य
- सर्व भाषांमध्ये आधुनिक आणि शास्त्रीय साहित्याचे मिश्रण

- चौकशी, गंभीर विचार आणि समस्या सोडवण्यावर आधारित पुस्तके.
- भारतीय भाषा आणि आंतरराष्ट्रीय भाषांमध्ये उच्च दर्जाच्या भाषा शिकण्यास,विद्यार्थ्यांना जगाच्या संस्कृतींबद्दल जाणून घेण्यास आणि त्यांचे जागतिक ज्ञान समृद्ध करण्यास मदत करण्यासाठी प्रोत्साहित केले जाईल असा ग्रंथसंग्रह.
- विविध राज्यांतील लोककथा आणि कथा.
- भारतातील वैविध्यपूर्ण, प्राचीन, आधुनिक संस्कृती, परंपरा आणि ज्ञान प्रणाली यांचा समावेश असणारी संसाधने.
- जागतिक जागरूकता निर्माण करण्यासाठी संसाधने, शाळांमध्ये आणि सार्वजनिक ग्रंथालयांमध्ये पुस्तके मोठ्या प्रमाणावर उपलब्ध करण्यावर सरकार भर देईल. देशभरात आधुनिक आयसीटी तंत्रज्ञान वापरणा–या अपंग व्यक्ती आणि अपंग व्यक्तींसह सर्वांसाठी पुस्तकांची उपलब्धता आणि उपलब्धता सुनिश्चित करण्यासाठी सरकार पावले उचलेल. मुख्य भर सामाजिक आर्थिकदृष्ट्या वंचित क्षेत्र आणि ग्रामीण, दुर्गम भागांवर असेल.

निष्कर्ष :
राष्ट्राच्या जडणघडणीसाठी शिक्षण हे सर्वात महत्वाचे साधन आहे. शिक्षणाशिवाय माणसाचे जीवन व्यर्थ आहे. **NEP** 2020 धोरणानुसार "संपूर्ण मानवी क्षमता प्राप्त करण्यासाठी, न्याय्य आणि न्याय्य समाजाचा विकास करण्यासाठी आणि राष्ट्रीय विकासाला चालना देण्यासाठी शिक्षण मूलभूत आहे. दर्जेदार शिक्षणासाठी सार्वत्रिक प्रवेश प्रदान करणे ही भारताची आर्थिक वाढ, सामाजिक न्याय आणि समानता, वैज्ञानिक प्रगती, राष्ट्रीय एकात्मता आणि सांस्कृतिक संरक्षणाच्या दृष्टीने जागतिक मंचावर सतत चढत्या नेतृत्वाची गुरुकिल्ली आहे.हे नवीन शिक्षण धोरण भारतीयांची प्रतिभा आणि संसाधने तयार करणे आणि सर्वांवर सकारात्मक प्रभाव टाकत सार्वत्रिक समाज, देश विकसित करण्यास मदत करणे . सरकार स्वतःसाठी आणि समाजाच्या समग्र वाढीसाठी उच्च दर्जाच्या शैक्षणिक संधी उपलब्ध करून देण्याचा प्रयत्न करते. शिक्षणावर एसडीजीचे लक्ष्य भारतातील शिक्षणाच्या शाश्वत विकासासाठी 2030 च्या

योजनेमध्ये प्रतिबिंबित होते, की शिक्षण सर्वसमावेशक आणि न्याय्य आहे हे सुनिश्चित करते. या पार्श्वभूमीवर शाळेत नसलेल्या वेळेत विशेषतः गावांमध्ये समाज आणि विद्यार्थ्यांची सेवा करण्यासाठी, आयसीटी सुसज्ज शाळा, सार्वजनिक ग्रंथालये उभारली जातील. व्यापक वाचनाला प्रोत्साहन देण्यासाठी बुक क्लब सुविधा विकसित केल्या जातील. यासाठी सार्वजनिक आणि शैक्षणिक ग्रंथालये, त्या ग्रंथालयातील सेवकवर्ग महत्त्वाची भूमिका बजावतील.

मानवजातीच्या प्रत्येक युगामध्ये मनुष्याच्या सर्व पूर्व पिढयांनी जे काही निर्मिलेले आहे, ते ज्ञानातून मांडलेले आहे. त्यामध्ये येणारी नवी पिढी स्वतःच्या योगदानाची भर घालते. या सातत्यपूर्ण प्रयत्नाद्वारे ज्ञानाची निर्मिती, संक्रमण, विनियोग व प्रसारण करणे ही ग्रंथालयांची महत्वाची जबाबदारी आहे.

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राष्ट्रीय शैक्षणिक धोरण 1986 आणि नवीन शिक्षण धोरण 2020 : एक तुलनात्मक अध्ययन

कैलाश फुलमाळी

सारांश :

भारतात 1986 पासून शैक्षणिक धोरणात कोणताही बदल करण्यात आलेला नाही. म्हणूनच परिस्थितीचे गांभीर्य ओळखून भारत सरकारने 28 जुलै 2020 रोजी नवीन राष्ट्रीय शिक्षण धोरणाला मंजुरी दिली, ज्यासह भारत आता एका मोठ्या शैक्षणिक क्रांतीच्या उंबरठ्यावर उभा आहे. प्रस्तुत शोधनिबंध हा नवीन शिक्षण धोरण, 2020 च्या मूल्यांकनावर चर्चा करणे तसेच राष्ट्रीय शिक्षण धोरण 1986 अणि नवीन शिक्षण धोरण, 2020 यांच्यात उच्च शिक्षणाच्या संदर्भात तुलनात्मक अध्ययन करून निष्कर्ष प्रस्तुत करणे हे अभ्यासाचे उद्दिष्ट आहे.

प्रस्तावना

शिक्षण हा लिंग, शारीरिक, वांशिक, आर्थिक, भौगोलिक, सांस्कृतिक किंवा भाषिक असमानता विचारात न घेता सर्वांचा मूलभूत अधिकार आहे. प्रत्येक विद्यार्थ्याला ज्ञानाद्वारे यशाची समान संधी मिळेल याची खात्री करण्यासाठी शिक्षणात समानता आवश्यक आहे. यासाठी वैयक्तिक विद्यार्थ्यांद्वारे किंवा विद्यार्थ्यांच्या लोकसंख्येद्वारे येणारी अनन्य आव्हाने आणि अडथळे समजून घेणे आणि त्या अडथळ्यांवर मात करण्यासाठी अतिरिक्त साहाय्य प्रदान करणे आवश्यक आहे.

संपूर्ण मानवी क्षमता प्राप्त करण्यासाठी, न्याय्य आणि न्याय्य समाजाचा विकास करण्यासाठी आणि राष्ट्रीय विकासाला चालना देण्यासाठी शिक्षण मूलभूत आहे. दर्जेदार शिक्षणासाठी सार्वत्रिक प्रवेश प्रदान करणे ही भारताच्या

सतत चढत्या चालीची गुरुकिल्ली आहे आणि जागतिक स्तरावर आर्थिक वाढ, सामाजिक न्याय आणि समानता, वैज्ञानिक प्रगती, राष्ट्रीय एकात्मता आणि सांस्कृतिक संरक्षणाच्या दृष्टीने नेतृत्व आहे. सार्वत्रिक उच्च–गुणवत्तेचे शिक्षण हा आपल्या देशाच्या समृद्ध प्रतिभा आणि संसाधनांचा विकास करण्यासाठी आणि व्यक्ती, समाज, देश आणि जगाच्या भल्यासाठी जास्तीत जास्त प्रगती करण्याचा सर्वोत्तम मार्ग आहे. भारतात पुढील दशकात जगातील तरुणांची सर्वाधिक लोकसंख्या असेल आणि त्यांना उच्च दर्जाच्या शैक्षणिक संधी देण्याची आमची क्षमता आपल्या देशाचे भविष्य ठरवेल. म्हणूनच प्रस्तुत शोधनिबंध हा राष्ट्रीय शिक्षण धोरण 1986 अणि नवीन राष्ट्रीय शिक्षण धोरण, 2020 यांच्यात उच्च शिक्षणाच्या संदर्भात तुलनात्मक अध्ययन करीत आहे.

राष्ट्रीय शैक्षणिक धोरण 1986 आणि नवीन–राष्ट्रीय शिक्षण धोरण 2020 यांच्यातील तुलना[1] :

अ. क.	नवीन शिक्षण धोरण 2020	राष्ट्रीय शैक्षणिक धोरण 1986
01	हे शिक्षणाच्या आंतरशाखीय आणि बहु–विषयक स्वरूपावर लक्ष केंद्रित करते.	हे विद्यार्थ्यांच्या सर्वांगीण विकासावर लक्ष केंद्रित करते
02	देशातील शिक्षण आणि कामगारांची संख्या वाढवण्यावर भर आहे	देशातील शिक्षण सुधारण्यावर भर आहे
03	यात 5 + 3 + 3 + 4 + 4 + 1 अभ्यासक्रमाचे स्वरूप आहे	यात 10 + 2 + 3 + 2 अभ्यासक्रमाचे स्वरूप आहे
04	प्राथमिक शिक्षण वयाच्या 3 व्या वर्षी सुरू होते	प्राथमिक शिक्षण वयाच्या 6 व्या वर्षी सुरू होते
05	संपूर्ण विद्यापिठात (विज्ञान, कला किंवा वाणिज्य) विषयांची निवड करण्यास परवानगी देतात	चार वर्षांचे उच्च शिक्षण विषयांच्या बहु –विषयक निवडीस अनुमती देते
06	पदवीपूर्व अभ्यासक्रमांमध्ये प्रवेश नॅशनल टेस्टिंग एजन्सी च्या खाजगी स्कोअरवर आधारित आहे	पदवी आणि उच्च अभ्यासक्रमांमध्ये प्रवेश राज्य स्तरावर, राष्ट्रीय स्तरावर किंवा खाजगी संस्थांद्वारे प्रवेश परीक्षांवर अवलंबून आहे
07	पदव्युत्तर शिक्षण विशेषीकरण आणि संशोधनावर केंद्रित आहे.	पदव्युत्तर शिक्षण केवळ विशेषीकरणावर केंद्रित आहे
08	विषय, व्यावसायिक, शैक्षणिक, अभ्यासक्रम, पाठ्येतर, अभ्यासक्रम नसलेले, विज्ञान, कला किंवा इतरांमध्ये कोणतेही कठोर विभाजन नाही	विषयांमध्ये कठोर वेगळेपणा दिसून येतो
09	शिक्षणासह बालपणाच्या सुरुवातीच्या काळजीवर लक्ष केंद्रित केले जाते म्हणून कला, संगीत आणि सौंदर्यशास्त्र मूलभूत टप्प्यात समाविष्ट	बालपणाच्या सुरुवातीच्या काळजीवर लक्ष केंद्रित करते

	केले आहे	
10	विद्यार्थी कोणत्याही प्रवाहातून आंतरविद्याशाखीय विषय निवडण्यास मोकळे आहेत	प्रवाहाच्या आसपास कोणताही विषय निवडण्यासाठी विद्यार्थी मोकळे आहेत (विज्ञान, कला किंवा वाणिज्य)
11	परीक्षा हा शिक्षणाचा एकात्मिक भाग आहे. संबंधित संस्थेतील अध्यापकावर परीक्षा आयोजित करण्याची जबाबदारी आहे.	परीक्षा शिकण्यापासून स्वतंत्र असतात. घेतलेल्या परीक्षांचे मूल्यांकन विद्यापीठांद्वारे केले जाते
12	उच्च शिक्षणामध्ये शिक्षक म्हणून सामील होण्यासाठी **Ph-D- NET/SLET**च्या मंजुरीसह अनिवार्य आहे	उच्च शिक्षणामध्ये शिक्षक म्हणून सामील होण्यासाठी, **NET/SLET**च्या मंजुरीसह मास्टर्स अनिवार्य आहे
13	देशात सुमारे 100 परदेशी विद्यापीठांना काम करण्याची परवानगी आहे	कोणत्याही परदेशी विद्यापीठांना देशात काम करण्याची परवानगी नाही
14	शिकवण्याच्या पद्धती म्हणजे ज्ञान, फील्डवर्क आणि संशोधनाभिमुख आहे	शिकवण्याच्या पद्धती ज्ञान आणि फील्डवर्क उन्मुख आहेत
15	पदवी अभ्यासक्रमांमध्ये आणि इतर वैद्यकीय किंवा पॅरामेडिकल सारख्या अनेक प्रवेश आणि एकाधिक निर्गमन परवानगी आहे	काही क्षेत्रांमध्ये पार्श्व प्रवेशाची परवानगी आहे तर एकाधिक नोंदी किंवा बाहेर पडण्याची परवानगी नाही
16	ऑनलाईन पुस्तके आणि ऑनलाईन जर्नलसह सदस्य असलेली ऑनलाइन लायब्ररी असणार आहेत	प्राध्यापक, पुस्तके आणि जर्नल्समध्ये सुधारणा करून भौतिक ग्रंथालये सुधारली गेली
17	केवळ बहुविद्याशाखीय संस्थांना प्रोत्साहन दिले जाते. एकल अनुशासनात्मक संस्था बहु –अनुशासनात्मक संस्थांकडे वळणे अपेक्षित आहे किंवा ते बंद करून स्मारके किंवा ग्रंथालयांमध्ये बदलले जाणे आवश्यक आहे.	एकल आणि बहु –विषयक दोन्ही संस्थांना प्रोत्साहन दिले जाते
18	विद्यार्थ्यांनी सामाजिक कार्यक्रमांमध्ये सहभागी होणे अपेक्षित आहे कारण ते अनिवार्य आहे आणि संपूर्ण सेमिस्टरच्या बरोबरीचे आहे	सामाजिक कार्यक्रमांमध्ये विद्यार्थ्यांचा सहभाग ऐच्छिक आहे.
19	शाळांमध्ये कोणत्याही टप्प्यावर शिकवण्यासाठी शिक्षकांनी एकात्मिक बीएड पूर्ण करणे अपेक्षित आहे. हा चार वर्षांचा अभ्यासक्रम अनिवार्य आहे	माध्यमिक शिक्षण टप्प्यावर शिकवण्यासाठी शिक्षकांनी त्यांची पदवी आणि बीएड पूर्ण करणे अपेक्षित आहे. जे पाच वर्षांचे शिक्षण आहे
20	सर्व 3 प्रकारच्या उच्च शिक्षणामध्ये ऑनलाइन आणि दूरस्थ शिक्षण अभ्यासक्रम आयोजित करण्याची परवानगी आहे	केवळ निवडलेल्या आणि मान्यताप्राप्त संस्थांना ऑनलाइन आणि दूरस्थ शिक्षण घेण्याची परवानगी आहे

वरिलप्रमाणे नवीन शैक्षणिक धोरण 2020 आणि शैक्षणिक धोरण 1986 यांच्यात तुलना केली असता, खालीलप्रमाणे चांगले गुण नवीन शैक्षणिक धोरण 2020 मध्ये दिसून येतात.

1. बहु –विषयक शिक्षण आणि औद्योगिक शिक्षणावर तीव्र ताण असल्याने,

हे धोरण 2030 पर्यंत भारतीय शिक्षण व्यवस्थेत सुधारणा करणे अपेक्षित आहे. जून 2020 पासून धोरण लागू केल्यामुळे, शिक्षण व्यवस्थेतील बदल पुढील दोन ते तीन वर्षे मध्ये दिसतील अशी अपेक्षा आहे.

2. शिक्षणशास्त्र आणि शिक्षणाच्या अभ्यासक्रमात झालेल्या बदलांमुळे, 5 + 3 + 3 + 4 प्रणाली पुढील 10 वर्षांत विचारवंतांची नवी लाट आणेल अशी अपेक्षा आहे. आणि तरुणांचा हा गट भारतातील सर्वात महत्त्वाचा स्त्रो असल्याचे म्हटले जाते.2

3. प्रौढशिक्षण प्रणालीतील सुधारणा प्रौढांना सामील होण्यास आणि त्यांचे अपूर्ण शिक्षण सुरू करण्यास किंवा पूर्ण करण्यास आकर्षित करतात.

4. पॉलिसी विद्यार्थीकेंद्री असल्याने आणि सक्षमतेवर आधारित क्रेडिट प्रणाली असल्याने, विद्यार्थी स्वयम, एमओओसी (मोठ्या प्रमाणावर ऑनलाईन ओपन कोर्सेस), किंवा ओडीएल (ऑनलाईन डिस्टन्स लर्निंग) च्या माध्यमातून त्यांच्या स्वतःच्या गतीने अभ्यास करू शकतो.3

5. अभ्यासक्रमामध्ये संशोधन अभ्यासाचा समावेश केल्याने विद्यार्थ्यांना त्यांच्या निवडलेल्या विषयांची खोली जाणून घेण्यास प्रोत्साहन मिळते.

6. कला आणि संगीत शिक्षणाच्या सुरुवातीच्या टप्प्यावर सादर केले जातात ज्यामुळे देशाच्या संस्कृतीचा विकास होऊ शकतो

7. राष्ट्रीय शिष्यवृत्ती पोर्टलमध्ये सुधारणा विद्यार्थ्यांना अभ्यासात उत्कृष्ट होण्यासाठी प्रोत्साहित करते आणि शिष्यवृत्तीमुळे नावनोंदणी टक्केवारी देखील सुधारते.

8. 2045 पर्यंत व्यावसायिक शिक्षणाची गुणवत्ता वाढेल अशी अपेक्षा आहे.4

निष्कर्ष :

अपेक्षेप्रमाणे या धोरणात बरेच फायदे आहेत परंतु तरीही सुधारणे आवश्यक आहे. त्याच्या धोरणांमध्ये नियमित अध्यापनांसह, नवीन शैक्षणिक धोरण 2020 हे शिक्षण आणि मानव संसाधन क्षेत्रात सर्वोत्तम धोरण ठरू शकते. म्हणीप्रमाणे, एक वेडा राजा आपल्या शक्तीचा गैरवापर करतो आणि आपल्या देशाला गटारांकडे ओढतो[5] जर गैरव्यवहार केला गेला तर धोरण घातक ठरू शकते. पक्षपात, भ्रष्टाचार, लॉबिंग इत्यादी मुद्यांनी ग्रासलेल्या देशात, धोरणाचा गैरवापर होणे स्वाभाविक आहे. तसेच, हे धोरण गरजू लोकांसाठी ज्या आशा आणते ती खूप मोठी आहे. विद्यार्थी–केंद्रित विचारसरणीसह नविन शैक्षणिक धोरण 2020, शिक्षण व्यवस्थेत आणि 2030 पर्यंत कर्मचाऱ्यांमध्ये सुधारणा अपेक्षित आहे. केवळ तरुण पिढीच नव्हे, प्रौढ शिक्षणावर लक्ष केंद्रित करून भारतात साक्षरतेचे प्रमाण सुधारण्याची अपेक्षा आहे. अभ्यासक्रमाच्या बहुविद्याशाखीय दृष्टिकोनामुळे विद्यार्थ्यांना त्यांच्या आवडीच्या विषयांचा अभ्यास करता येतो. आकर्षक शिष्यवृत्ती, अभ्यास पद्धती, क्रेडिट–आधारित प्रणाली आणि अभ्यासक्रमामुळे नामांकनाची टक्केवारी वाढण्याची अपेक्षा आहे. व्यावसायिक वर्ग आणि कला आणि संगीत वर्गांच्या जोडणीसह वारसा आणि संस्कृती देखील उंचावली आहे आणि अभ्यासक्रमाचा एक भाग म्हणून सौंदर्यशास्त्र समाविष्ट केल्याने आपण तरुणांना एक चांगली जीवनशैली मिळण्याची अपेक्षा करू शकतो. यासह, आपण असा निष्कर्ष काढू शकतो की, पूर्ण विकसित देश असण्याची आशा दूर नाही.

उच्च शिक्षणाप्रमाणे, संशोधकाच्या मते, प्रत्येक गोष्टीचे केंद्रीकरण करण्याऐवजी, प्रतिनिधीत्व आणि विकेंद्रीकरण करण्यावर अधिक लक्ष केंद्रित केले पाहिजे. भारताची विविधता पाहता, एकेरी पर्यवेक्षकाचे स्वागत आहे, तर स्थानिक

पातळीवर देखरेख देखील असणे आवश्यक आहे. उच्च शिक्षण स्तरासाठी धोरणाची अंमलबजावणी करणे हे कोणत्याही आव्हानापेक्षा कमी नाही, परंतु कार्यकारिणीच्या अतूट वचनबद्धतेसह प्रभावी उपाययोजना सुनिश्चित केल्या पाहिजेत, जेणेकरून धोरण केवळ अक्षरात नव्हे तर प्रत्यसात येईल.

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INNOVATIVE PRACTISES IN LIBRARIES

Mrs. Minal S. Bhoyar

ABSTRACT

In the technical era, has change all fields of human growth. Emerging of new technology in smart way are adoptions of all. Information explosions and revaluation are becomes a worldwide. Revaluation are in every field like economics, educational, social, political, commercials etc. Libraries are plays a important role to provide a recent information's to the users. Now a days the role and services of libraries are become a smart with adoptions of technology. Services of libraries are becomes a smart for accepting a novel technology. Librarians are now familiar with the new and universal trends to provide a prompt service. This paper are highlighting the ideal academic libraries and its services and innovative practices in library with adaptions of ICT.

Keywords: ICT, M-Opac, Academic Libraries, Innovative Practices.

Library is Heart of any academic institution. Also it is soul of any learning and research Institution as well as Information is the form of considered as the support for power and prosperity and it's very essential for economic and social development of the society. The revolution in Information and Communication Technology has bridged knowledge gap by providing free flow of data. With the help of technology obsessed revolution, the delivery of information was started in digital format .Of course, Innovation and transformation both are imperative concept of today's libraries especially in light of the libraries' ongoing transition from acquiring serials in print to

providing access electronically. In digital era traditional libraries becomes a digital libraries. There are many sources are easily available through Internet. But many are facing the problem of information traffic, it means one topic has a lots of junctions of information. The users are become a confused what is best information and useful information of the junction? So, libraries are helpful to show the best way of the track of information. In academic libraries, there are many way to access the information by web. The traditional libraries are become a smart .There are a lots of open sources software and free site for getting the information easily. The open source software movements added weightage within the proliferation of digital libraries worldwide. Traditional knowledge available in one besides another form were being explored, documented, preserved, and made accessible through networks of digital archives. Academic libraries are playing a very essential role in higher education. It acquires, processes, organizes, the essential information sources and disseminate the vital information to students, faculties and therefore the research scholars for the expansion of the upper education. ICT (Information and communication Technology) are become more useful for easily information anytime and anywhere. Next, we see the role of ICT in academic libraries.

ROLE OF ICT IN ACADEMIC LIBRARIS:

Information and communication technology are become a smart Revolution and information explore has changed the higher education scenario and the academic libraries to the big extent. Development and the application of the automation software and implementing the information and communication technologies

(ICT) in library operation has changed the traditional activities of the libraries, and its becomes an innovative practices in libraries. The use of ICT are becomes smart and easily accessible in modern technology. Its provide a quality of information and save the time of users.

INNNOVATIVE PRACTICES OF ACADEMIC LIBRARIES:

Innovation and Transformation of Information both are important to develop the academic libraries. In the digital era, all the services are becomes a computerized. Book transactions, acquisitions, processing of the books, accessioning, barcoding etc. all are used with the ICT. In traditional libraries there are a manually recorded work in files and all, its take a more time to give service in the users. Also in traditional libraries are in limited options to access the information's.in smart era traditional libraries services are becomes a digital, and also the big junction of information. In Pandemic, many users are not able to reach libraries. They are unable to access the information. So that librarians are also becomes a smart, providing the innovative practices. These are as follows.

MEMBERSHIP OF THE STUDENTS:

Membership is important role of the students to use the library and get the libraries services. Bar-coded and laminated membership card are generated through the library software by using the BT number and Name of the students. It's generated all information about the users. Like name, address, branch, etc. Library membership cards also are provided to the scholars to facilitate the issuing. Total of scholars from junior wing, UG and PG classes enrolled within the library within the current year.

COMPUTERISED LIBRARY SERVICES:

All the library services are done through the computer. Book accessioning, Barcoding of the books and the membership cards of the students are done through the use of ICT. In Academic libraries have a LAN attached computers for faculties and students. Its easy to use for OPAC(online public Access Catalogue) The task of issuing the books, indexing, reports generation, statistics and section wise computerized library functions and services are become faster and easier due to computerization.

M-OPAC - (Mobile Opac) :

Mobile Opac service are use through Mobile. Users can see the opac on his personal Mobile, Users can see the list of books available in library. Through M-opac user know about the present status of the book, like the issue - return of the book. User can reserved the book online through this service.

LIBRARY WEBSITE AND E-MAIL:

Library features a separate Website with the Linkage to school website. A user can check any book sitting at home from any corner of the world. User also check the web opac of other colleges to know about the various books are available in library.

LIBRARY USER WHATS-UP GROUP:

To know the all activities of related libraries. In pandemic period these service are most useful to provide e-information to each and every students. By this service students are known about e-newspaper, job vacancies, e-journals, the contain page of magazines. Students are also attach the library.

LIBRARY ORIENTATION PROGRAMME:

Library arranges the Orientation Program twice a week. To inform the students about the library rules, collection and services. It helps them to know the library, its information sources, searching tools and facilities thoroughly.

BOOK BANK SCHEME:

A Book Bank Scheme for the needy and deserving students of all classes. A set of text-books is issued to the students for the whole academic year. Students advantage this unique library facility and a number of students apply for this scheme every year.

DISPLAY OF NEW ARRIVAL BOOKS:

Library periodically displays the newly purchased books and journals for the readers. These service are provide online also. To inform the readers about newly published books journals. List of newly added books is displayed every month for students and faculty.

DIGITIZED NEWS-PAPER–CLIPPING SERVICE:

Scanning, classifying and organizing the daily national and international news regarding trade, commerce, banking and economic sector is an important service provided by the library to its users. Newspaper clippings provide the latest and current information in trade and commerce. It is the Current Awareness Service which keeps the users informed about the Governments new polices, rules and regulations, fluctuations in the National and International trade, market and economy. Students and teachers ask for this information frequently.

COMPETITIVE EXAM SECTION:

This section is useful for all students. Especially in academic libraries, we must have kept book in useful for after UG & PG related exams, like MPSC, UPSC, NET, SET, CET, and other competitive exams.in this section we have to kept motivational books to encourage the students.

E-CORNER:

E-corner is useful for any students, Researchers, Teachers, for searching through Internet. We have to need a computer lab with LAN facility in library. In computer lab we have to hold the list of online useful website for users and provide a INFLIBNET user ID, and Password for faculty member of college. CD's, language lab is also useful for E-corner.

INTER-LIBRARY LOAN :

Libraries are exchanging the information sources to others institutions, or academic universities libraries. If users wants to such information but we are not providing the information in our library that time Inter Library lone is useful services to provide a information to needy.

DISSERTATION, THESIS AND REPORTS:

In academic libraries are preserved the valuable collection of M.Phil. & Ph.D. thesis, dissertations of Students for preserving the information for user. These information is innovative research and free of plagiarism.

All these innovative practices are done by academic libraries for becomes a smart. Especially in academic libraries only

professionals persons are not a main to provide a services. Technology with professionals and skill to give a best practice are results of innovative practices in library.

CONCLUSION:

The above explanations are presents the expected services of academic libraries. Especially in UG, PG'S academic libraries are platform for students' progress. To give smart services to easily accesses information is important role of the librarians. Motivational lectures, soft skills, technology based educations and services are attract the students in library. Above all services are useful to the smart libraries.

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Concept of Myth in Anita Nair's novel The Better Man

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Abstract:

The most common definition of myth is an ancient, mystical, or mythical story. Today, myth is regarded as a work of fiction. We would dismiss the accounts of Gods assisting humans, spirits murdering people, and demon events if we come across them; by referring to them as a myth. Since we live in the era of science and reason, a myth could be based on a historical event. The human mind, on the other hand, was unable to comprehend the situation and misconstrued it as a mystical or paranormal incident. This occurrence was forgotten in later years, and the story that emerged became a myth. This article investigates how myth is used in Anita Nair's novel The Better Man. The first section of the paper will attempt to decipher the meaning of myth. The researcher will look at how various components of it are utilized in the novel The Better Man in the second part. Conclusions will be provided in the final and closing section based on the prior sections' discussions.

Keywords : Myth, Gandharva, Odiyan, Anita Nair, The Better Man etc.

Introduction:

Numerous writers have employed the concept of myth in their works, not just in English as well as in other languages. They've focused on different facets of myth, such as how Nigerian playwright Wole Soyinka employs myth in his plays Death and the King's Horseman and A Dance of the Forest. In these two plays, Soyinka

used myth to study a phenomenon, based on the belief that the dead are never truly dead and always come into contact with live beings. For example, we may notice a preoccupation with scenarios in which Gods are central roles in both plays. Mythic aspects such as the function of the gods and the value of the ancestors can be observed in Whole Soyinka's matchmaking.

When it comes to western literature, W.B. Yeats and T.S. Eliot have both utilized myth. W.B. Yeats revived Irish mythology and folk etymology in his poems and dramas as an Irish nationalist. Church theology and the British-controlled school system have suppressed Irish myth and folklore. He re-educated the Irishman on their history and cultivated Irish nationalism. The Waste Land, a modernist poem by T.S. Eliot, is a mythic treasure trove. He mentions the Tiresias tale throughout the poem, while the poem's epigraph includes the Sybil myth. The poem focuses on the Fisher King myth. Notable myth writers in Indian literature include Girish Karnad, Devdutta Patnaik, and Ashvin Sanghi. These writers have based their plots on a certain myth in their writings. In his Hayavadana, Girish Karnad combines the myth from Kathasaritasagara with the tale from Thomas Mann's Transposed Heads. Yayati by Karnad is based on the Mahabharata story. The Ramayana and Mahabharata are the subjects of Ashvin Sanghi's artwork.

Anita Nair employs myth in her novels as well, but in a different way. Her novels are not based on a specific myth like those of the other authors mentioned above, but she does use myth to convey the characters' reasoning for their behaviours. To describe their ideas and emotions, she relates the characters in her stories to mythic creatures. For a more in-depth explanation, it's helpful to understand what myth is and how it and its many components

function in Anita Nair's work.

Meaning of Myth:

While examining myths and legends, it is important to consider the development of the term and how, using the word as it was originally understood, it is critical to making remarks on the present idea of Myth. The word 'myth' comes from the Greek word 'mythos.' In his *A Glossary of Literary Terms*, M. H. Abrams pointed out that the word "mythos" means "tale" in ancient Greek. It could be an actual or imagined incident. In essence, a myth is a story within mythology. The creation of the world is described in mythology with magical entities. Social rituals are associated with myths and are linked to the story. However, if the protagonist is a human rather than a supernatural figure, the story is a legend rather than a myth. A folktale is a traditional story that features a hero who is a supernatural entity but not a God. In M.H. Abrams words,

> "In Classical Greek, 'mythos' signified any story or plot, whether true or invented. In its central modern significance, however, a myth is one story in mythology- a system of hereditary stories of ancient origin which were once believed to be true by a particular cultural group, and which served to explain (in terms of the intentions and actions of deities and other supernatural beings) why the world is as it is and things happen as they do, to provide a rationale for social customs and observances, and

> to establish the sanctions for the rules by which people conduct their lives."
> (Abrams 230)

However, according to J.A. Cuddon, the word "myth" comes from the Greek word "muthos," which means "anything spoken." The Myth's interpretation and history are both complicated. For storytelling or discourse, Homer used the word 'muthos,' but not for fiction. The Greek term 'muthos' was coined after Homer to describe fiction. Plato uses the term 'muthoi' to describe something that is partly true but mostly false. When the Romans took power, they embraced Greek literature. In Latin, the word 'muthikos' was renamed 'mythicus.' In recent years, the term myth has been understood to refer to a work of fiction that transmits a psychological truth. J.A.Cuddon in his *Dictionary of Literary Terms and Literary Theory* says;

> "In general a myth is a story which is not 'true' and which involves (as a rule) supernatural beings or at any rate supra-human beings. Myth is always concerned with the creation and explains how something came to exist. Myth embodies feeling and concept, hence the Promethean or Herculean figure, the idea of Diana, or the story of Orpheus and Eurydice. Many myths or quasi-myths are primitive explanations of the natural order and cosmic forces." (Cuddon 453)

As a result of the above explanation, myth is regarded as a heavenly disclosure that governs the destiny of natural occurrences. It explains the origins of humans, demise, the universe, and other occurrences, whether they are related to human existence or natural phenomena. Myth is a story that has a deeper significance than it is recounted for its reason. It exemplifies manly behaviour.

In her novel The Better Man, Anita Nair deftly employs myth. She used myth to direct the mental processes of the characters and to rationalize their acts. In the novel *The Better Man*, for example, we may see the myth of the Odiyans and Gandharvas. She demonstrates the positive and negative aspects of a character by employing these myths. The focus of this article will be on the usage of myth in the novel named *The Better Man*. The examination of myth is designed to deepen our knowledge of myth in Anita Nair's novel *The Better Man*.

Myth in The Better Man:

Anita Nair doesn't utilize myth in her stories just for the sake of it, it has a deeper significance than isn't immediately apparent. The mention of the Odiyans and the Gandharvas in her work *The Better Man* traces her use of myth. The Odiyan and the Gandharva are myths in Kerala. Gandharvas are magical creatures who lure people, especially women, entice them, and then abandon them, having left them powerless. The Gandharvas aren't very malevolent, but the Odiyans, on the other hand, are. The Odiyans are a dangerous race with magical abilities. At nightfall, Odiyans are much more deadly. Dr. T.D. Beena (Assistant Professor, Dept. of Sanskrit, Maharaja's College, Ernakulam) writes in her journal article "Mythological representations in the tradition of Kerala,"

> “In some temples, Gandharva is being
> worshipped like Yakshi. Gandharva is

> also given the status of sub deity in certain temples. Connected with these myths there is a belief that Yakshi, Gandharva, Odiyan etc. enter the bodies of weak-minded people especially women. To remove these spirits, form human bodies different kinds of rites related to black magic are performed…...”(Beena ,13)

Mukundan is the protagonist of the story *The Better Man*. After he arrives at his hometown of 'Kaikurrussi,' he moves back into his ancestral home. He does, however, have frequent hallucinations. In his home, he sees spirit beings, particularly those of his deceased mother. He defends himself by claiming that he is to blame for his mother's death and that she's still haunting him. He imagines his mother scolding him, saying, "Where were you when I needed you? You had the opportunity to save me, but you decided not to.” Mukundan claims that his father, Achutan Nair, murdered his mother to live with his mistress using Odiyan magic. His mother had requested him to accompany her with him before he died, but he had declined. As a result, Mukundan believes he is to blame for his mother's death, and now she is tormenting him.

The Odiyan myth is highly common in Kerala's Palakkad district. Odiyans are those who perform Odividya, which is considered the most terrible form of black magic. Odiyan is a Faustian character who has struck a secret agreement with the demon and earned magical abilities as a result. Shapeshifting, extraordinary strength, climbing a tree at breakneck speed, and other magical feats are among the supernatural abilities. The Odiayan would utilize these

abilities to assassinate his or his benefactor's adversaries by sucking the soul of the target without any of the victim's knowledge. The reason for death would appear to be insignificant, similar to Mukundan's mother's death from a tumble down the steps.

A postmaster named Kamban makes another utilisation of Odiyan magic. He is of Odiyan heritage, but he is powerless. His uncle Chathu possesses Odiyan abilities and assists his nephew with them. Kamban works as a postmaster form the Dalit community. He was just reassigned to Kaikurussi, which he enjoys. He is from a lower caste, so he does not socialize with the other residents of the area. People don't bother him since he has Odiayan lineage, despite the fact that he is from the lower strata. Kamban performs his duties diligently, but his newly moved supervisor Philipose verbally abuses and disrespects him for no apparent reason. When Philipose goes too far and publicly degrades Kamban's pride, Kamban intends to avenge himself and get rid of him.

The apartment next to the post office has been rented by Philipose. Chethu, Kamban's uncle, dispatches his cat or himself to Philipose's house, frightening him with his shape-shifting abilities. Philipose is terrified and flees the village after Cat haunted him in a strange way. This story, as well as Philipose's motive for leaving the Kaikurussi, is recounted by Philipose, in the following words to Mukundan;

> “He didn't know how it crept into the room. The cat seemed to find its way in through closed doors and windows. It would pad close to him, staring into his eyes, and mew mockingly. The more Philipose looked at the cat, the

> more familiar it seemed."(Nair , 166)

In the novel *The Better Man*, there is another mythical reference to Gandharva. There is a Valsala incident in the novel. Valsala is a lonesome woman who believes her spouse has abandoned her. Because of his telephone trouble, Mukundan, the novel's central protagonist, learns about her. When he is approached via phone, the call is forwarded to Valsala's residence. As a result, when the matter is handled, Mukundan learns from Bhasi about Valsala's spouse has abandoned her. Mukundan already had lost his mother as a result of his father's abandonment. As a result, he believes Valsala really shouldn't end up the same way, and he begs the police inspector to investigate. He was attempting to rescue Valsala, but he unwittingly assists in the discovery of Valsala's crime of murdering her husband with the cooperation of her boyfriend, Sridharan.

This is significant because Valsala is warned to be wary of Gandharva prior to her wedding. If she escapes on the night when the Pala tree blooms, Gandharva will appear, seduce her, and then abandon her to suffer. When Valsala ventures to venture outdoors on one of these nights, her mother warns her with the following words:

> "Tie up your hair and stay inside. When the pala tree's fragrance fills the night sky, the Gandharvas come prowling, looking for virgins to seduce. Once Gandharva has spotted you, there is no escape. He'll make you his slave with his soft voice, gentle caresses, and sensual magic. No mortal man will ever be able to satisfy

you then."(128)

This tale developed in Kerala to educate new maidens about the dangers of premarital affairs. We agonize when we desire things that are beyond our control rather than acquiring them.

In Kerala, Gandharvas are regarded considerably different than in other regions of India. They are Apsaras' counterparts in other regions of India, and their role is to dance and sing in the presence of Indra, the monarch of heaven and Gods. They also use dance to commemorate events like the birth and marriage of Gods, as well as other happy occasions. They are seducers of ladies in Kerala, not dancers. They morph into the most handsome and attractive man, seducing and destroying women sexually. In Kerala, it has spawned a superstition that advises never sleeping without underwear. Yakshis, who are different from Apsaras, are Gandharvas' female counterparts. Yakshis are men's seducers.

Conclusion:

Mythology has been written about by a number of English poets and novelists. Mythological literature is now becoming a new genre throughout this period. In comparison to other authors, Anita Nair incorporated myth in her stories in a unique way. She doesn't build her stories on a single myth, but rather uses them to illustrate a point. Anita Nair, in the style of a regional novelist, draws forth the Odiyan and Gandharva myth, which is unique to the Kerala region. Anita Nair, an Indian writer in English, goes to considerable lengths in her novels to explain Indian mythology in a way that fits her fiction.

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Role of Digital Library in Higher Education System : Special Reference NEP - 2020

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Abstract:

Digital Libraries are given that digital information to users in various form for value education. In modern era, many publishers given that digitization information to users in form of online resources digital databases. This information is helpful to research scholars, teachers, students are using as study tools 24x7 in the libraries. In this paper to discuss the role of Digital Library in modern education system. Also tried to explore the brief knowledge on digital library to understand the function and services of digital library. Its also reviews the aims of NEP and the roles at digital library play in its implementation.

Digital libraries are now a significant part of library technologies. It is the delay of conventional library system in the current internet era. They are prepared collection of digital information. To handle up with changing demands of the users as changing environment. Digital libraries play an important role in education system particularly in higher education system.

Keywords : Digital Library, Resources, Education system, NEP

Introduction:

Digital Library have transported changes all over in education system. Digital library agrees to increase online access and work with electronic version of full-text documents and their related image. Digital resources available in various form such as journals, eBooks, database. These resources remotely access users in the present higher education system. Digital Library is new

concept. Digital libraries are electronics libraries in which large number of users can access contents of huge and various repositories of electronic objects. Digital Library concept has started in U.S.A. in early 1990s. Now a day's digital library play a significant role in Higher Education System as per the formulation of NEP.

Objectives:

Followings objectives are present study:

1. To identify the concept of digital library
2. To find and highlight the provision formulated for libraries in NEP 2020
3. To highlight the role of digital library in higher education system
4. To know the various activities of Digital Library

Methodology:

Primary and Secondary document sources have been referred for this study. Primary sources like Research Journals, Conference Proceedings have been referred and textbooks as secondary sources have been studied for this purpose.

What is Digital Library:

Digital library is a gathering of documents electronic form, available on the Internet or CD-ROM disks, a user may be able to use articles, books, papers, images and videos. The digital content can be stored locally or opened remotely via computer networks. Digital collection refers to any resource, which is in digitized form. Which can be read and scanned by means of electronic media. Digital resources not require separate space in a library which can be stored in a computer.

A Digital Library, digital repository or digital collection is an online database of digital collection that can includes text, images, audio, video and other digital media formats.

"Digital Library or Web-based online learning is a collection of different kind of documents and resources which is organized in digital form and available in online from through the Internet to its users." (Bharti, 2019)

Benefits of Digital Library:

- No Physical Boundaries
- Access anywhere and any time
- Instant access resources
- Support different learning style
- Information updated instantly
- Multiple Access facility
- Preservation(Small space and long time)
- 24*7 available

NEP for Libraries:

NEP will be formulated the policy for National book promotion. In this extensive initiatives stated that the learning materials availability will be anywhere and any language. It means that the Govt. will work on to promote maximum use of libraries and its materials like books/e-journals and other reading materials accessibility without any barrier of distance, language as well as Information Communication Technology

Following formulation and indication are focused in the NEP-2020 for the libraries point of view.

1. Developing Audio books for differently-abled persons.
2. Availability and accessibility of reading materials through ICT across the country.
3. Building reading and writing culture.
4. Book Club/NDL Club facilities for wide spread reading.
5. Enhancement of Digital Libraries and online accessibility of academic library materials.

6. Increase the procurement of reading materials in Higher Education System.
7. Develop e-content in regional language strengthened to Institutional/Academic Libraries.
8. Providing suitable infrastructure for lifelong learning and adult education. Using ICT equipped library spaces.
9. Devices appropriate career pathways for library adequate staff for proper functioning.

Changes in Library related areas

	NEP 1986	NEP 2020
1	Improvements in physical libraries, books and periodicals have been made	Students must be supplied with online libraries with membership, including online books and online journals.
2	Knowledge and fieldwork are considered as teaching approaches.	Knowledge, fieldwork and research orientation are teaching approaches.
3	Several entries or exits are not allowed, although lateral entries are allowed in a few fields.	In graduating classes and others such as medical or paramedical, several entrance and several exits are permitted.

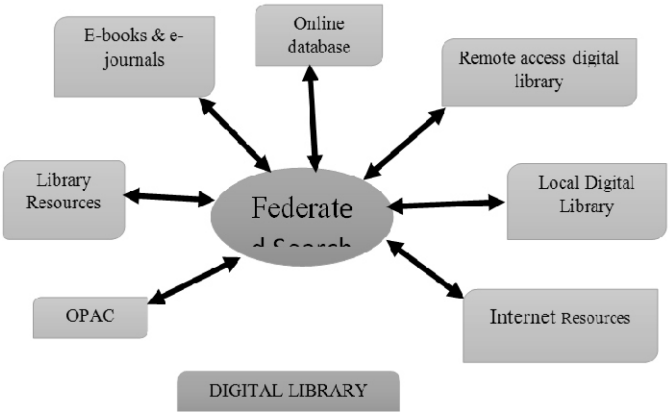
` These are some of the essential areas to find the changes from the previous policy and 2020 policy.

Role of Digital Libraries in Higher Education System:

Now a day's Digital libraries play and important role in higher education system. Digital library can store and manage large of digital content, bibliographical database, audio clips etc. The advantage of digital libraries in higher education system is that it agrees users to use electronic resources from anywhere and anytime. The digital library is an exclusive initiative in higher education. Now, students can access the study material created by experts from anywhere and anytime and hence education will not be confined to the boundaries of campuses and time.

Digital library is to manage different online courses and can be given various types of access according to the classes of users that are

entitled to them. Through digital library contents used from different cooperation library. Digital libraries are very useful to new avail new changes and challenges given in the NEP-2020 through various activities in related in the digital contents as following



The following existing activities of Digital libraries in higher education system are:

1. **Use of Library Website:**
   Libraries are hosting their separate library websites. By website they are provide access to online catalogue, free and open access resources, other e-contents, free dictionaries, EPG-pathshala, Bharatwani portal, National Manuscript Mission etc. It will be helpful to search all contents required to different type of students, research scholars and all who are interested to teaching and learning.
2. **Institutional Repositories:**
   Digital repositories are managed by its own libraries or institutions. Digital repository plays important role in maintaining digital resources and helps the purpose of archiving, preservation and sharing amongst users in education system through the creation of various

communities in repositories and accessible to all.

3. **Library Consortium in India:**

Library consortium has provided the common platform for the libraries. By agreements done to share their resources other member libraries. Some indian consortia are CSIR, CeRA, FORSA, INDEST, UGC-INFONET etc. It is the supportive task to decrease the cost of purchase consortia. As a result, users can take benefits advantages of more resources than available through one library.

4. **Web based Online Public Access Catalogue:**

Web based online public access catalogue is main tools for library where locating resources. Users can search bibliographical databases from their any device like pc, mobile, laptop etc. and search by author, title, subject, keyword, publishers, etc. Users can request for resources online through OPAC and receive email response when material is available in library. In this required the INFLIBNET providing the "IndCat" union catalogue of university libraries in India.

5. **Kindle App:**

Kindle devices allow users to look, buy, download, and read, Books, newspapers, magazines and other digital media to the Kindle Store. In Digital Library if we can subscribe membership of Kindle app. Using kindle app provide to users requirement of books download, or purchase immediately by library. This kindle book facility will help in emergency requirement at the reading of educational persons.

6. **E-Resources:**

Library purchase printed and online journals. This online journal is IP Based. Users are accessible over the internet.

Related using e-journals instructions through the internet are provided on library portal. From time to time new addition of e-resources information uploaded for users.

6.1 Subscribe e-resources:

The consortia-based subscription to e-resources is a viable solution for increasing the access to electronic resources across institutions at a lower rate of subscription. The Consortium acts as a single-window service for a large number of universities with their diverse research and academic interest. The most suitable example of subscription of e-resources in India is the e-shodhsindhu consortium for universities and NList for colleges.

6.2 Open Access e-resources:

Open Access e-resources that are freely available for use. Open Access e-resources is not the same as Public Domain, and most Open Access creators do retain their copyrights. This type of open access resources can link to our institutional website according to need for the use of our users.

7. NDL (National Digital Library):

The National Digital Library is an all-digital library that stores information about various types of digital contents like books, articles, videos-audios, thesis and other educational materials for users. Using collection in NDL users develop their knowledge on their related subject. Now a days NDL collection are subject wise like Law, Management, Science, Language and likewise. So that users of any related subject and any language can be used this library. Recently launched NDLI club. These club conduct events to facilitate students to develop their knowledge, skill and traits needs access to varieties of learning resources.

Conclusion:

Now digital library and education are two facets of one coin. Digital library has to provide information platform to both teachers and students to learn, teach and share information. Digital library are important part in New Education Policy-2020.

Digital Libraries are the place where users get library support for education, recreation, research and publications. In to days world, users of the library have access to users through ICT and upgraded to use computer, Tablets, IPad and many other accessories as earlier mentioned to learn and get information their self from the digital library. For these purpose Indian Govt. extensive initiative taken to NDLI and NDLI Club are services that are not for increase the accessibility and availability of learning materials through NDL. Same, but for all of India to learn, share, grow and democratize education toward NEP.

Suggestions:

- ü All the services of digital libraries should be well published in the social media and internet.
- ü UGC, librarian's association and coordinate for regular feedback and share expertise and ideas, jointly planned for digital Services.

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भारत की शिक्षा व्यवस्था

प्रा. डॉ. प्रमोद मनोहर बोधाने

साराशः

भारत मे आधुनिक शिक्षा प्रसार का श्रेय ब्रिटीश शासन और प्रग्रतिशील भारतीयों को जाता है। समय के साथ सरकारने सबको शिक्षा उपलब्ध कराने के लिए नई नई योजनाये बनाई। जगह जगह स्कूल, महाविद्यालय, और विश्वविद्यालय खोले गये ईस प्रयास से सामाजिक असमानता का अंत होकर समानता स्थापीत करने की, कोशिश की गयी । शिक्षासे हमारी सोच सकारात्मक होकर समाज और देाकी प्रगतीमे सहयोग देती है।

शिक्षा से जीवन नियंत्रित और अनुशाषित होता है। शिक्षा का केवल सैद्वांतिक महत्त्व नही है बल्की उसकी व्यवहरिक उपयोगिता भी है। शिक्षा से हम ज्ञान का विकास करके अच्छे बुरे की पहचान कर सकते है। इस लिए प्राथमिक शिक्षा का सार्वत्रिक करण करके भारत मे सब लोगोंको साक्षर और सुशिक्षित बनाने का प्रयास सरकार, सामाजिक सेवाभावी संस्था और खुद हमने करना चाहीये।

शोधसंज्ञा : मूलभूत, शिक्षित, सेवा, बुनियादी, ज्ञान

प्रस्तावना :

भारत मे शिक्षा का स्वर्णीम इतिहास रहा है। हमारे यहा शिक्षा और ज्ञान के महत्त्व को प्राचीन कालसे ही समजा गया है। प्राचीन भारतीय शिक्षा पर धर्म और दर्शन का काफी प्रभाव रहा है। आधुनिक शिक्षा प्रसार का श्रेय ब्रिटीश शासन और प्रगतशील भारतीयोंको जाता है। ईस दौरान जनसंख्या दर तेजीसी बडी मात्र साक्षरता दर स्थिर रही और शिक्षा आम लोगोंकी पहूच के बहार होती चली गयी। समय बदला देश स्वतंत्र हुआ और सरकारने सबको शिक्षा उपलब्ध कराने के लिए नई नई योजनाये बनाई। जगह जगह नये स्कूल, महाविद्यालय और विश्वविद्यालय खोले गये। इस प्रयास से असमानता जैसी सामाजिक बुराई

का अंत होकर राजनिति और प्रशासन मे उच्च पद प्राप्त करने का अवसर मिला है। केंद्र और राज्यसरकारकी, योजनाओके द्वारा 6–14 वर्ष आयुवर्ग के और पिछडे वर्ग को शिक्षा देने के लिए गावोंमे स्कूल खोले गये।

शिक्षाका अर्थ :

शिक्षा का अर्थ केवल स्कूलो या महाविद्यालयों से ग्रहण कियी गयी शिक्षा ही नही होता. बल्की कही भी किसी भी ज्ञान को कभी भी सिख लेना या आत्मसात कर लेना ही शिक्षा है । शिक्षण संस्थांओ में हमारे जिवन का वह भाग व्यतीत होता है जिसमे हम अपने व्यक्तीत्व का निर्माण कर पाते है । शिक्षा के माध्यम से व्यक्ती आंतरिक रूपसे विकसित हो जाता है ।

शिक्षा का सामाजिक नियंत्रण से सबसे महत्त्वपूर्ण संबंध है जिसमे हम सामाजीकरण कि प्रक्रिया द्वारा जोडते जाते है । सामाजीकरण व्यक्ती को उसके समाज मे प्रचलित सामाजिक मान दंड को शिखने और आत्मसात करने तथा उनके अनुरूप व्यवहार करणे की प्रक्रियोंको से संबंधित है । शिक्षाका महत्त्वपूर्ण कार्य हमारे जीवन मे ज्ञान का विकास करना है । जब हम मे ज्ञान का विकास होगा तो हम अच्छे बूरे की पहचान कर सकते है । शिक्षा व्यक्ती को आत्मनियंत्रण सिखाती है । शिक्षा द्वारा हमे हमारी पुरानी संस्कृति का ज्ञान होता है ।

शिक्षा के मूलभूत लक्ष्यों को प्राप्त करना और इसके लिए संसाधन जुटाने की प्रतिबध्दता के चलते सरकार ने विगत वर्षो मे आबंटित धनराशी मे भारी वृध्दि की है। शिक्षा के लिए निर्धारित योजना परिव्यय पहली पंचवार्षिक योजना (1951–56) के दौरान 151.20 करोड रूपये थी, वही दसवी पंचवार्षिक योजना (2002–07) मे अस परिव्यय मे 43673.80 करोड रूपये की, वृध्दी करके विभिन्न कार्यक्रमो के द्वारा भारत मे प्राथमिक शिक्षा का और उच्च शिक्षा को बढाने का प्रयास किया।

शिक्षा का उद्देश :

1. जिवनस्तर मे सुधार लाने के लिए शिक्षा प्राप्त करणे मे सभी को समान अवसर देना और सबको इस बात का मौका देना की वे समाज मे आम कल्याण कार्यक्रमो मे अपना सहयोग दे सके ।

2. आयु के भेदभाव के बिना सभी युवको को सुव्यवस्थित विकास के लिए अपने चिंतन प्रक्रियो को विकसित करने का अवसर देना ।

3. लोगो मे राष्ट्रीय एकता, धर्मनिरपेक्षता, प्रजातंत्र और श्रम की प्रतिष्ठा आदी विश्वासो को पैदा करना ।

सर्व शिक्षा अभियान :

2001 मे प्रारंभ किये गये सर्व शिक्षा अभियान जिसका आधार 1998 मे राज्योके शिक्षा मंत्रीयोंके सम्मेलन मे तयार किया गया था। इस अभियान का लक्ष्य 6–14 वर्ष के आयूवर्ग समस्त बच्चों को 2005 तक स्कूलो मे सम्मिलित करना । प्राथमिक शिक्षा की गुणवत्ता पर बल देते हूये 2010 तक सभी को शिक्षा उपलब्ध कराना। समस्त प्रकार के भेदभाव प्राथमिक शिक्षा से समाप्त करना ।

शिक्षा गारंटी योजना एवं वैकल्पिक शिक्षा :

शिक्षा गारंटी योजना सर्व शिक्षा अभियान का ही एक घटक है जिसका उद्देश स्कूल नही जाने वाले बच्चों को बुनीयादी शिक्षा कार्यक्रम के अंतर्गत लाने का प्रयास है । इसके साथ साथ समाज के वंचित वर्ग के बच्चे जिनकी आयू 9 वर्ष से अधिक है इनके लिए वैकल्पिक शिक्षा का प्रावधान किया गया है ।

मद्यांण्ह भोजन व्यवस्था:

प्राथमिक शिक्षा, पोष्टिक योजनासे जोडने का दुनिया का सबसे बडा स्कूल भोजन कार्यक्रम की शुरूवात 15 ऑगस्त,1995 मे हुई जो लगबग 12 करोड बच्चोंको लाभांन्वित कीया है। इसका उद्देश कक्षा 1–5 तक की शिक्षा सभी के लिए अनिवार्य कर दी गयी जिसमे नामांकन, उपस्थिती, स्कूल न छोडना के स्तर मे सुधार लाना । सुखा प्रभावित क्षेत्र मे गर्मी की छूटी के दिनो मे भी प्राथमिक स्तर के विद्यार्थीयोंके पौष्टिक स्तर मे सुधार लाना । सामाजिक भेदभाव को खतम करना । इसके अलावा बहूत सारे उधिष्ट सामने रखके यह योजना शुरू की गई ।

राष्ट्रीय साक्षरता मिशन :

राष्ट्रीय साक्षरता मिशन की स्थापना मई 1988 मे कियी गई । निरक्षरता उन्मुलन के लिए संपुर्ण साक्षरता अभियान ही राष्ट्रीय साक्षरता मिशन की मुख्य अवधारणा है । यह मिशन अपने उद्देषियोंकी पूर्ती के लिए स्वयंसेवी संघटनो

को मान्यता देता है । साक्षरता उपलब्ध कराने के अलावा स्वयंसेवी संघटन नये नये कार्यक्रमोके माध्यमसे शैक्षिक और तकनिकी सेवाये उपलब्ध करता है ।

विशेष साक्षरता अभियान :

जिन जिल्हे मे साक्षरता दर कम है और सामाजिक, सामुदायिक जरूरोतो को ध्यान मे रखते हुये विशेष रूपसे अल्पसंख्यांक समुह अनुसुचित जाती, जनजाती, महिलाऐ और अन्य पिछडे वर्ग के लिए विशेष साक्षरता अभियान शुरू किया गया है ।

संविधान का 86 वा संशोधन (दि.13 डिसेंबर 2002)विधेयक अधिसूचित इस विधेयक मे 6—14 वर्ष के आयुवर्ग के सभी बच्चो के लिए अनिवार्य एवंम निशुल्क शिक्षा का प्रावधान किया गया है ।

निष्कर्ष :

6—14 वर्ष आयुवर्ग के सभी बच्चोंको और समाज के पिछडे वर्ग को शिक्षा के प्रवाह मे लाने के लिए भारत सरकार और राज्य सरकार द्वारा विभिन्न योजना का प्रावधान करके शिक्षा देणे का प्रयास कर रही है। हम ज्ञान के विकास के साथ उचित व्यवहार को समज सकते है। शिक्षा हमे तर्क प्रदान करती है। शिक्षा व्यक्ती को आत्म नियंत्रण सिखाती है। शिक्षासे ज्ञान का विकास होकर देश और समाज के प्रगती होती है। इसीलिए सभी नागरिको ने अपना सहयोग देना चाहिये क्योंकी देश को मजबूत करना है तो शिक्षा सभी को ग्रहण करना आवश्यक है ।

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ग्रामीण महाविद्यालय : डिजीटल ग्रंथालय आणि रिमोट एक्सेस

पुरूषोत्तम प्रल्हाद कावळे
डॉ. संजय भामराव भूतमवार

सारांश :

ग्रामीण भागातील आर्थिकदृष्ट्या कमकुवत महाविद्यालयांना कोणताही आर्थिक खर्च न करता इंटरनेट च्या महाजालात पूर्णपणे मोफत उपलब्ध असलेल्या सुविधांचा उपयोग करून मर्यादित रूपाने का होईना पण स्वतःचे डिजिटल ग्रंथालय तयार करणे आणि आपल्या सभासदांना त्याचे remote access द्वारा सेवा पुरविणे कसे शक्य आहे याविषयी सदर निबंधात चर्चा केली आहे.

शोधसंज्ञा : डिजिटल ग्रंथालय, Remote access, Google Drive, Internet Archive

प्रस्तावना :

डिजिटल ग्रंथालय विकसित करणे आणि त्याचा आपल्या सभासदांना Remote Access देणे हि अतिशय खर्चिक बाब आहे. ग्रामीण भागातील बहुतांश महाविद्यालये ग्रामीण भागातील होतकरू विद्यार्थ्यांना सवलतीच्या दारात समाज सेवेच्या दृष्टीने उच्च शिक्षणाची सोय उपलब्ध करून देत असतात जेणे करून ग्रामीण विद्यार्थी आधुनिक आणि स्पर्धेच्या युगात ताठ मानेने जगाला पाहिजे त्याचा विकास झाला पाहिजे त्याला आपली प्रगती करता आली पाहिजे हा त्यांचा उद्देश असतो.

ग्रामीण भागातील बहुतांश महाविद्यालये किंवा त्यांचे व्यवस्थापन आर्थिकदृष्ट्या तेवढी साधन संपन्न नसतात कि digital ग्रंथालय आणि remote Acces करिता लागणारे संसाधन आणि softweare व त्याचा

वर्षानुवर्षे करावा लागणारा देखभालीचा खर्च करू शकतील किंबहुना ते त्यांना शक्यही नसते. मात्र आज संगणक क्षेत्रात फार प्रगती झाली आहे आणि इंटरनेट च्या महाजालात बऱ्याच सुविधा मोफत उपलब्ध आहेत त्यांचा व्यवस्थित ताळमेळ घालून उपयोग केल्यास ग्रामीण भागातील महाविद्यालयांना आपल्या ग्रंथालयातून डिजिटल ग्रंथालय आणि remote acces ची संकल्पना मर्यादित प्रमाणात का होईना पण कोणताही आर्थिक खर्च न करता राबविणे सहज शक्य होईल.

डिजिटल ग्रंथालय आणि Remote Acces या दोन वेगवेगळयाला संकल्पना आहेत. या दोहोंचा मेळ घालून वाचकांना घरबसल्या ग्रंथालयीन सेवा पुरविणे शक्य होत असते.

१) डिजिटल ग्रंथालय :

डिजिटल ग्रंथालय पारंपारिक ग्रंथालाया सारखेच असते दोहोचा उद्देश वाचकांना वाचन साहित्य पुरविणे हाच असतो मात्र जिथे पारंपरिक ग्रंथालयात वाचन साहित्य मुद्रित आणि दृश्य रूपात जतन केली जातात तोच डिजिटल ग्रंथालयात मात्र वाचन साहित्य हे आभासी रूपात म्हणजे संगणकात PDF, Audio-Vidio, Photo अशा विविध पद्धतीने संग्रहित केलेली असतात. रूपात

ग्रंथपालांनी आपल्या महाविद्यालयाचे डिजिटल ग्रंथालय तयार करीत असतांना आपली आवश्यकता काय आहे आणि उपयोगात आणल्या जाणाऱ्या संसाधनांच्या मर्यादांचा विचार करून आपले ग्रंथालय विकसित करावे. याकरिता ग्रंथपालांना दोन बाबींचा प्रकर्षाने विचार करावा लागेल.

अ) डिजिटल वाचन साहित्य

ब) वाचनसाहित्याचे Online संग्रहण

अ) डिजिटल वाचन साहित्य :

ग्रंथापालांनी त्यांच्या वाचकांच्या आवश्यकतेप्रमाणे Online मोफत

उपलब्ध असलेल्या site वरून pdf, word,Audio-vidio, photo link, Link download करून आणि संदर्भ ग्रंथातून स्कॅन करून नोट्स रूपात वाचन साहित्य गोळा करून आपला डिजिटल साहित्याचा संग्रह व्यवस्थित वेगवेगळ्या फोल्डर मध्ये संगणकात तयार करणे.

Copyright :

डिजिटल ग्रंथालयाकरिता वाचन साहित्य संग्रहित करताना ओपन source चा वापर केल्यास copyright ची समस्या येत नाही कारण येथील माहिती सर्वांकरिता खुली असते. काही बाबतीत copyright टाळण्याकरिता ही माहिती जिथे संग्रहित आहे त्याची केवळ संपदा उपयोगात आणता येईल आणि copyright नियमात fair Use अंतर्गत शैक्षणिक कार्यासाठी उपयोगात येणाऱ्या साहित्यावर काही प्रमाणात सूट असते त्यामुळे महाविद्यालयांना copyright चा त्रास होणार नाही.

ब) डिजिटल वाचन साहित्याचे online संग्रहण :

डिजिटल वाचन साहित्य केवळ गोळा करून ठेवणे उपयोगाचे नाही तर ते जिथे संग्रहित आहेत तेथून online मिळविता येणे आवश्यक आहे ती वाचकांना त्यांच्या घरबसल्या २४ तास मिळविता येणे शक्य व्हावे याकरिता Google drive, Internet Archive अशा सेवांचा लाभ घेता येईल.

Google drive:

इंटरनेट क्षेत्रातील Google हे खूप मोठे नाव आहे गुगल मार्फत email आणि इतर अनेक सेवा पुरविल्या जातात. गुगल वर mail id तयार केल्यास गुगल कडून त्या प्रत्येक id ला १५ GB पर्यंत cloud storage मोफत दिल्या जाते. ग्रंथपालांनी महाविद्यालयातील प्राध्यापकांमार्फत त्यांच्या विषयाशी निगडीत mail तयार केल्यास त्या त्या विशयाच्या mail drive वर

त्या विषयाचे डिजिटल वाचन साहित्य व्यवस्थित वर्गीकृत करून साठविल्यास सर्व विषय कव्हर होऊन जतन केला जाईल आणि प्राध्यापकवृंद सहभागी असल्याने ते update होत राहील.

इंटरनेट Archive:

हे एक online ना नफा ना तोटा तत्त्वावर चालाणारे ग्रंथालय आहे. यावर आपण आपले खाते उघडून आपले वाचन साहित्य साठवून आपले ग्रंथालय तयार करू शकतो. याकरिता internet.org येथे जावून नोंदणी करीतो sign up for free वर आपल mail ची नोंद करून आपली library तयार होते. login करून आपले साहित्य जतन करण्याकरिता Upload करता येते आणि हवे असलेले साहित्य online my library मध्ये जावून कुठूनही कधीही वाचता येते download करता येते.

अशा प्रकारे डिजिटल वाचन साहित्य drive आणि archive मध्ये साठवून डिजिटल ग्रंथालय तयार करता येते मते ग्रंथालयात वाचन साहित्य केवळ साठवून ग्रंथालय पूर्ण होत नाही तर ते वाचकांपर्यंत पोहोचणे महत्त्वाचे आहे याठिकाणी remote access हि संकल्पना उपयोगात येईल.

Remote Access :

या शब्दातच त्याचा अर्थ दडलेला आहे remote म्हणजे दुरस्त किंवा लांब आणि acces म्हणजे मिळविता प्राप्त करता येणे हस्तगत करणे, हे दोन्ही शब्द मिळून ग्रंथालयाच्या दृष्टीने विचार केल्यास library remote access म्हणजे प्रत्यक्ष ग्रंथालयात न जाता दुरस्थ ठिकाणाहून ग्रंथालयीन सेवांचा लाभ मिळविता येणे. ही कल्पना प्रत्यक्षात आणण्याकरिता ग्रंथालयांना आपल्या महाविद्यालयाच्या website चा उपयोग येथे करता येईल.

महाविद्यालयाची website:

महाविद्यालय कोणतेही असो प्रत्येक महाविद्यालय आपली माहिती, उद्देश, शिकाविल्या जाणाऱ्या विद्याशाखा, सूचना, नोटीस, पुराविल्या जाणाऱ्या सेवा सुविधा, कार्यक्रम अशी इत्थंभूत माहिती प्रसारित करण्याकरिता आपली website तयार करीत असते. website वरील माहिती चोवीस तास कोणीही कधीही वाचू पाहू शकते याकरिता website वर विविध संपदा देण्याची सुविधा असते त्याचं उपयोग ग्रंथपाल आपल्या डिजिटल ग्रंथालयाचे तमउवजम ंबबमे देण्याकरिता करू शकतील. याकरिता या site वर ग्रंथालयाकरिता वेब चंहम तयार करून ग्रंथालयाची वेगवेगळी माहिती देण्याकरिता दिलेल्या संपदा प्रमाणेच digital ग्रंथालयाची link देवून drive/archive अशा विविध ठिकाणी साठविलेल्या वाचन साहित्याच्या link देऊन आपल्या डीजीटल ग्रंथालयाचे सर्वांना remote access देऊ शकतात. आणि कोणताही वाचक घरबसल्या Mobile Internete चा वापर करून आपल्या डिजिटल ग्रंथालयाचा लाभ घेवून आपली वाचन साहित्याची गरज मर्यादित प्रमाणात का होईना पान पूर्ण करू शकेल.

निष्कर्ष

1.वरील संसाधनांचा कौशल्याने वापर करून महावित्यालायांना आपले डिजिटल ग्रंथालय आणि त्यात Remote access ची संकल्पना साकार करता येईल.

2.वरील प्रमाणे डिजिटल ग्रंथालय व remote acceś याकरिता महाविद्यालयांना कोणताही खर्च करावा लागत नाही.

3.सदर संसाधनांचा वापर करून तयार केलेली सेवा हि मर्यादित स्वरुपाची राहील.

4.सदर सेवा मर्यादित असली तरी महाविद्यालयांची डिजिटल ग्रंथालय आणि remote access ची आवश्यकता अंशतः का होईना मात्र गरज पूर्ण करणारी

आहे.

सूचना :

सदर निबंधात उल्लेख केलेल्या संसाधना व्यतिरिक्तही खूप मोठ्या संखेने मोफत सुविधा इंटरनेट महाजालात उपलब्ध आहेत. होतकरू ग्रंथपालांनी या आणि इतर उपलब्ध सुविधांचा कौशल्याने व व्यावस्थित सांगड घालून महत्तम उपयोग करून आपले अधिक कार्यक्षम डिजिटल ग्रंथालय विकसित करावे आणि वाचकांना त्याचा remote acces उपलब्ध करून देण्याचा प्रयत्न करावा.

अशा प्रकारे ग्रामीण भागातील ग्रंथपाल कोणताही खर्च न करता आपले डिजिटल ग्रंथालय तयार करण्याचे आणि वाचकांना त्याचे remote access द्वारा सेवा पुरविण्याचे स्वप्न साकार करू शकतात.

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राष्ट्रीय शिक्षण धोरण 2020एक समाजशास्त्रीय अध्ययन

डॉ. संतोश पंढरीनाथ मेंढेकर

प्रस्तावना :

राष्ट्रीय शिक्षण धोरण 2020 (NEP 2020), जे भारताच्या केंद्रीय मंत्रिमंडळाने 29 जुलै 2020 रोजी मंजूर केले आहे, भारताच्या नवीन शिक्षण व्यवस्थेच्या दृष्टीकोनाची रूपरेषा मांडते. नवीन धोरण पूर्वीच्या राष्ट्रीय शिक्षण धोरण, 1986 ची जागा घेते. हे धोरण ग्रामीण आणि शहरी भारतातील प्राथमिक शिक्षणापासून उच्च शिक्षणासाठी तसेच व्यावसायिक प्रशिक्षणासाठी एक व्यापक चौकट आहे. 2040 पर्यंत भारताच्या शिक्षण व्यवस्थेत परिवर्तन करण्याचे धोरणाचे उद्दिष्ट आहे.

धोरण जाहीर झाल्यानंतर थोड्याच वेळात सरकारने स्पष्ट केले की कोणालाही कोणत्याही विशिष्ट भाषेचा अभ्यास करण्यास भाग पाडले जाणार नाही आणि शिक्षणाचे माध्यम इंग्रजीतून कोणत्याही प्रादेशिक भाषेत हलवले जाणार नाही. NEP मधील भाषा धोरण हे एक विस्तृत मार्गदर्शक तत्त्व आणि सल्लागार आहे; आणि अंमलबजावणीचा निर्णय राज्य, संस्था आणि शाळांवर आहे. भारतातील शिक्षण हा एक समवर्ती सूची विषय आहे.

शोधसंज्ञा : राष्ट्रीय शिक्षण धोरण, शिक्षण व्यवस्था, प्राथमिक शिक्षण, माध्यमिक शिक्षण, उच्च शिक्षण, सामाजिक बदल.

NEP 2020 ने 1986 च्या राष्ट्रीय शैक्षणिक धोरणाची जागा घेतली. जानेवारी 2015 मध्ये, माजी कॅबिनेट सचिव टी. समितीच्या अहवालाच्या आधारे, जून 2017 मध्ये, NEP चा मसुदा 2019 मध्ये भारतीय अंतराळ संशोधन संस्थेचे (इस्रो) माजी प्रमुख कृष्णस्वामी कस्तुरीरंगन यांच्या नेतृत्वाखालील पॅनेलद्वारे सादर करण्यात आला. मसुदा नवीन शिक्षण धोरण (DNEP) 2019 नंतर मानव संसाधन विकास मंत्रालयाने जारी केले, त्यानंतर अनेक सार्वजनिक सल्लामसलत झाली. NEP चा मसुदा 484 पानांचा होता. मसुदा धोरण तयार करण्यासाठी मंत्रालयाने एक कठोर सल्लामसलत प्रक्रिया हाती घेतली: "2.5

लाख ग्रामपंचायती, 6,600 ब्लॉक, 6,000 शहरी स्थानिक संस्था (ULB), 676 जिल्ह्यांकडून दोन लाखांहून अधिक सूचना प्राप्त झाल्या."

NEP-2020 वर ऑनलाईन कॉन्क्लेव्ह 7 ऑगस्ट 2020 रोजी पंतप्रधान नरेंद्र मोदी उपस्थित होते. डावीकडे के. कस्तुरीरंगन आहेत.

NEP 2020 देशभरातील शैक्षणिक संस्थांशी चर्चा केली जात आहे. BITS पिलानी, जामिया मिलिया इस्लामिया, पंजाब विद्यापीठ, तेजपूर विद्यापीठ आसाम आणि CU केरळ हे दृश्यमान आहेत.

राष्ट्रीय शिक्षण धोरणाची दृष्टी अशी आहेः

राष्ट्रीय शिक्षण धोरण २०२० मध्ये भारत–केंद्रित शिक्षण पद्धतीची कल्पना आहे जी सर्वांना उच्च–गुणवत्तेचे शिक्षण देऊन आपल्या राष्ट्राला कायमस्वरूपी न्याय्य आणि जिवंत ज्ञान समाजात रुपांतरित करण्यात योगदान देते.

तरतुदी :

NEP 2020 ने भारताच्या शिक्षण धोरणात असंख्य बदल केले. शिक्षणावर राज्य खर्च शक्य तितक्या लवकर GDP च्या 3ः वरून 6ः पर्यंत वाढवण्याचे उद्दिष्ट आहे.

बदल आणि उद्दिष्टे आहेतः

भाषा :

राष्ट्रीय शिक्षण धोरण 2020 ने 5 वी पर्यंत शिक्षणाचे माध्यम म्हणून मातृभाषा किंवा स्थानिक भाषेच्या वापरावर 'भर' दिला आहे, तर 8 वी आणि त्यापुढील वर्ग चालू ठेवण्याची शिफारस केली आहे. संस्कृत आणि परदेशी भाषांवरही भर दिला जाईल. धोरण शिफारस करते की सर्व विद्यार्थी त्यांच्या शाळेत 'सूत्र' अंतर्गत तीन भाषा शिकतील. तीनपैकी किमान दोन भाषा मूळ भारताच्या असाव्यात. विद्यार्थ्यांवर कोणतीही भाषा लादली जाणार नाही, असेही त्यात म्हटले आहे.

धोरण जाहीर झाल्यानंतर थोड्याच वेळात, सरकारने स्पष्ट केले की NEP मधील भाषा धोरण एक व्यापक मार्गदर्शक आहे; आणि अंमलबजावणीचा निर्णय राज्य, संस्था आणि शाळांवर होता. 2021 मध्ये राष्ट्रीय अभ्यासक्रम फ्रेमवर्कमध्ये अधिक तपशीलवार भाषा धोरण जाहीर केले जाईल. हे देखील लक्षात घेतले गेले की 60 वर्षांपूर्वी सरदार पटेल विद्यालय यासारख्या भाषा धोरणाची अंमलबजावणी करणाऱ्या संस्था अस्तित्वात होत्या. 1986 चे शिक्षण धोरण आणि शिक्षण हक्क कायदा, २०० येवजी या दोन्ही मार्गांनी मातृभाषेच्या वापराला सल्लागार मार्गदर्शक म्हणून प्रोत्साहन दिले.

शालेय शिक्षण :

10 "10+2" रचना "5+3+3+4" मॉडेलने बदलली जाईल. हे खालीलप्रमाणे अंमलात येईल व पायाभूत टप्पाहे पुढे दोन भागांमध्ये विभागले गेले आहेः 3 वर्षे स्कूल किंवा अंगणवाडी, त्यानंतर प्राथमिक शाळेत वर्ग 1 आणि 2. हे 3–8 वर्षे वयोगटातील मुलांना कव्हर करेल. अभ्यासाचा फोकस क्रियाकलाप–आधारित शिक्षणावर असेल.

पायाभूत टप्पा :

वर्ग 3 ते 5, जे 8–11 वर्षे वयोगटातील असतील. यात हळूहळू बोलणे, वाचन, लेखन, शारीरिक शिक्षण, भाषा, कला, विज्ञान आणि गणित या विषयांचा परिचय होईल.

मधला टप्पा :

इयत्ता 6 ते 8, ज्यामध्ये 11 ते 14 वयोगटातील मुले समाविष्ट आहेत. हे विद्यार्थ्यांना गणित, विज्ञान, सामाजिक विज्ञान, कला आणि मानविकी या विषयांमधील अधिक अमूर्त संकल्पनांची ओळख करून देईल.

दुय्यम टप्पा :

- वर्ग 9 ते 12, 14–19 वर्षे वयोगटातील. हे पुन्हा दोन भागांमध्ये विभागले गेले आहेः इयत्ता 9 आणि 10 पहिल्या टप्प्यात तर इयत्ता 11 आणि 12 दुसऱ्या टप्प्यात. या 4 वर्षांच्या अभ्यासाचा उद्देश बहुआयामी अभ्यास, गहन आणि गंभीर विचारसरणीचा समावेश करणे आहे. विषयांचे अनेक पर्याय दिले जातील.

प्रत्येक शैक्षणिक वर्षात परीक्षा घेण्याऐवजी, शालेय विद्यार्थी वर्ग 2, 5 आणि 8 मध्ये फक्त तीन परीक्षांना उपस्थित राहतील.

बोर्डाच्या परीक्षा इयत्ता 10 आणि 12 साठी घेतल्या जातील परंतु पुन्हा डिझाइन केल्या जातील. यासाठी मानके एक मूल्यांकन संस्था, PARAKH (परफॉर्मन्स असेसमेंट, रिव्ह्यू अँड ॲनालिसिस फॉर नॉलेज फॉर होलिस्टिक डेव्हलपमेंट) द्वारे स्थापित केली जातील, त्यांना सुलभ करण्यासाठी, या परीक्षा वर्षातून दोनदा आयोजित केल्या जातील, विद्यार्थ्यांना दोन प्रयत्नांची ऑफर दिली जाईल. परीक्षेचे स्वतःच दोन भाग असतील, म्हणजे वस्तुनिष्ठ आणि वर्णनात्मक.

Policy या धोरणाचा हेतू विद्यार्थ्यांचा अभ्यासक्रमाचा भार कमी करणे आणि त्यांना अधिक "आंतर–अनुशासनात्मक" आणि "बहुभाषिक" बनवण्याची परवानगी देणे आहे. दिलेले एक उदाहरण "जर एखाद्या विद्यार्थ्याला भौतिकशास्त्रासह फॅशन अभ्यास करायचा असेल किंवा एखाद्याला रसायनशास्त्रासह बेकरी शिकायची असेल तर त्यांना तसे करण्याची परवानगी दिली जाईल." रिपोर्ट कार्ड "समग्र" असतील, जे विद्यार्थ्यांच्या कौशल्यांबद्दल माहिती देतील.

6 इयत्ता 6 पासून कोडिंग सुरू केले जाईल आणि अनुभवात्मक शिक्षण स्वीकारले जाईल. नाश्त्याचा समावेश करण्यासाठी मध्यान्ह भोजन योजना वाढवली जाईल.

समुपदेशक आणि सामाजिक कार्यकर्त्यांच्या तैनातीद्वारे विद्यार्थ्यांच्या आरोग्यावर विशेषतः मानसिक आरोग्यावर अधिक लक्ष दिले जाईल.

उच्च शिक्षण :

हे एका पदवीधर कार्यक्रमात एकाधिक बाहेर पडण्याच्या पर्यायांसह 4–वर्षांची बहु–अनुशासनात्मक पदवी प्रस्तावित करते. यामध्ये व्यावसायिक आणि व्यावसायिक क्षेत्रांचा समावेश असेल आणि ते खालीलप्रमाणे अंमलात आणले जातीलः

1 वर्ष अभ्यास पूर्ण केल्यानंतर प्रमाणपत्र
2 वर्षांचा अभ्यास पूर्ण केल्यानंतर डिप्लोमा
3 वर्षांचा कार्यक्रम पूर्ण झाल्यानंतर बॅचलर पदवी
4 वर्षांची बहु–शाखेची पदवी (प्राधान्य पर्याय)

एमफिल (मास्टर्स ऑफ फिलॉसॉफी) अभ्यासक्रम पाश्चात्य मॉडेल्समध्ये कसे आहेत

यासह पदवी शिक्षण संरेखित करण्यासाठी बंद केले जाणार आहे. Higher उच्च शिक्षणाचे नियमन करण्यासाठी भारतीय उच्च शिक्षण परिषद (HECI) सापन केली जाईल. एकूण नोंदणीचे प्रमाण वाढवणे हे परिषदेचे ध्येय असेल. HECI मध्ये

4 अनुलंब असतील. राष्ट्रीय उच्च शिक्षण नियामक परिषद (NHERC), वैद्यकीय शिक्षणासह उच्च शिक्षणाचे नियमन करण्यासाठी, वैद्यकीय आणि कायदेशीर शिक्षण वगळता.

राष्ट्रीय मान्यता परिषद (NAC), एक "मेटा–मान्यता प्राप्त संस्था". उच्च शिक्षण अनुदान परिषद (HEGC), विद्यापीठे आणि महाविद्यालयांना निधी आणि वित्तपुरवठा करण्यासाठी. हे विद्यमान राष्ट्रीय शिक्षक शिक्षण परिषद, अखिल भारतीय तंत्रशिक्षण परिषद आणि विद्यापीठ अनुदान आयोगाची जागा घेईल. सामान्य शिक्षण परिषद (GEC), "पदवीधर गुणधर्म" तयार करण्यासाठी, म्हणजे अपेक्षित शिक्षण परिणाम. हे राष्ट्रीय उच्च शिक्षण पात्रता फ्रेमवर्क (NHEQF) तयार करण्यासाठी देखील जबाबदार असेल. नॅशनल कौन्सिल फॉर टीचर एज्युकेशन जीईसी अंतर्गत येईल, एक व्यावसायिक मानक सेटिंग संस्था (PSSB) म्हणून.

शिक्षक शिक्षण :

शिक्षक आणि शिक्षक शिक्षणाच्या बाबतीत NEP 2020 अनेक धोरणात्मक बदल पुढे आणते. शिक्षक होण्यासाठी, 2030 पर्यंत 4 वर्षांची शिक्षण पदवी ही किमान आवश्यकता असेल. शिक्षक भरती प्रक्रिया देखील मजबूत आणि पारदर्शक केली जाईल. नॅशनल कौन्सिल फॉर टीचर एज्युकेशन 2021 पर्यंत शिक्षक शिक्षणासाठी राष्ट्रीय अभ्यासक्रम फ्रेमवर्क आणि 2022 पर्यंत शिक्षकांसाठी राष्ट्रीय व्यावसायिक मानके तयार करेल.

धोरणाचे उद्दिष्ट :

शालेय शिक्षणाच्या सर्व स्तरावरील सर्व विद्यार्थ्यांना उत्कट, प्रेरित, उच्च पात्र, व्यावसायिक प्रशिक्षित आणि सुसज्ज शिक्षकांनी शिकवले आहे याची खात्री

करा.

इतर बदल :

NEP 2020 अंतर्गत, असंख्य नवीन शैक्षणिक संस्था, संस्था आणि संकल्पनांना स्थापनेसाठी कायदेशीर परवानगी देण्यात आली आहे. यात समाविष्ट Education राष्ट्रीय शिक्षण आयोग, भारताचे पंतप्रधान यांच्या अध्यक्षतेखाली शैक्षणिक बँक ऑफ क्रेडिट, पुढील शिक्षणासाठी क्रेडिट वापरून शिक्षण पुन्हा सुरू करण्यात मदत करण्यासाठी मिळवलेल्या क्रेडिट्सचा डिजिटल स्येअरेज नॅशनल रिसर्च फाउंडेशन, संशोधन आणि नवकल्पना सुधारण्यासाठी विशेष शिक्षण क्षेत्रे, वंचित क्षेत्रातील कमी प्रतिनिधींच्या गटाच्या शिक्षणावर लक्ष केंद्रित करणे

लिंग समावेशन निधी, महिला आणि ट्रान्सजेंडर मुलांच्या शिक्षणात राष्ट्राला मदत करण्यासाठी राष्ट्रीय शैक्षणिक तंत्रज्ञान मंच, शिक्षण सुधारण्यासाठी तंत्रज्ञानाच्या वापरावर विचारांची देवाणघेवाण सुलभ करण्यासाठी एक व्यासपीठ या धोरणात नवीन भाषा संस्था जसे की इंडियन इन्स्टिट्यूट ऑफ ट्रान्सलेशन अँड इंटरप्रिटेशन आणि नॅशनल इन्स्टिट्यूट / इन्स्टिट्यूट्स फॉर पाली, फारसी आणि प्राकृत यांचा प्रस्ताव आहे. प्रस्तावित इतर संस्थांमध्ये नॅशनल मिशन फॉर मेंटरिंग, नॅशनल बुक प्रमोशन पॉलिसी, नॅशनल मिशन ऑन फाउंडेशनल लिटरसी आणि न्यूमेरेसी यांचा समावेश आहे.

सारांश :

राष्ट्रीय शिक्षण धोरण (NEP) मसुदा पॅनेलचे अध्यक्ष कृष्णस्वामी कस्तुरीरंगन यांनी टिप्पणी केली "कोणतीही भाषा लादली जात नाही. बहुभाषिक लवचिकता अजूनही नवीन NEP 2020 साठी आधार आहे". यूजीसीने विचारले आहे की विद्यार्थी आणि शिक्षकांमध्ये धोरणाविषयी जागरूकता पसरली पाहिजे. पंतप्रधान नरेंद्र मोदी यांनी सांगितले की, धोरण 'काय विचार करावे' यापेक्षा 'कसे विचार करावे' यावर केंद्रित आहे.

आयआयटी कानपूरचे संचालक अभय करंदीकर यांनी नवीन धोरणाचे समर्थन केले, तर आयआयटी दिल्लीचे संचालक व्ही. रामगोपाल राव यांनी नवीन शिक्षण धोरणाची तुलना अमेरिकेच्या मोरिल लँड–ग्रँट ॲक्ट्सशी केली

आणि त्याला भारतासाठी "मोरिल मोमेंट" म्हटले. जवाहरलाल नेहरू विद्यापीठाचे (जेएनयू) कुलगुरू एम.जगदेश कुमार, तसेच जेएनयूचे कुलगुरू यांनी धोरणाला "सकारात्मक पाऊल पुढे" म्हटले आहे, तर जामिया मिलिया इस्लामियाच्या कुलगुरू नजमा अख्तर यांनी धोरण "जमीन तोडणे". दिल्ली विद्यापीठाचे माजी कुलगुरू दिनेश सिंह म्हणाले की, "धोरणाने रस्त्याचा नकाशा खूप छान मांडला आहे". भारताचे उपराष्ट्रपती व्यंकय्या नायडू यांनी धोरणाच्या लवचिकतेचे स्वागत केले आणि शाळाबाह्य मुलांना शाळेत आणणे आणि शाळा सोडण्याचे प्रमाण कमी करण्याच्या "उच्च" ध्येयाचे कौतुक केले.

लोकसभा खासदार आणि काँग्रेस नेते शशी थरूर यांनी या निर्णयाचे स्वागत केले परंतु नवीन धोरणाच्या अंमलबजावणीबाबत आपली चिंता व्यक्त केली. ऑब्झर्व्हर रिसर्च फाउंडेशनने दिलेल्या अहवालातही असेच म्हटले आहे.

आंबेडकर विद्यापीठ दिल्लीचे धीरज कुमार निटे यांनी सांगितले की एमफिल अभ्यासक्रम काढून टाकणे एनईपीच्या तत्त्वांशी सुसंगत नव्हते, कारण पदव्युत्तर स्तरावर अनेक एक्झिट पॉईंट दिले जात होते परंतु पीएच.डी. एमफिलने प्रदान केलेला द्रुत निर्गमन बिंदू नाही. जेएनयू स्टुडंट्स युनियन (जेएनयूएसयू) आणि दिल्ली युनिव्हर्सिटी टीचर्स असोसिएशनने भारतातील कोविड –19 महामारी दरम्यान धोरण मंजूर केल्याबद्दल सरकारवर टीका केली आणि असे म्हटले की त्यांनी धोरणाच्या मसुद्याच्या टप्प्यापासून विरोध केला आहे. माकप नेते सीताराम येचुरी यांनी शिक्षणतज्ज्ञांनी दिलेल्या सूचना विचारात घेतल्या जात नसल्याचा आरोप केला, तर पक्षाच्या पोलिट ब्युरोने धोरणाने प्रोत्साहित केलेल्या व्यापारीकरणाचा निषेध केला. सेंटर फॉर हिस्टोरिकल स्टडीज, जेएनयूच्या कुमकुम रॉय यांनी सांगितले की, जेंडर स्टडीज, मीडिया, पर्यावरण आणि विकास, संस्कृती, दलित, भेदभाव आणि बहिष्कार आणि माध्यमांच्या अभ्यासावरील विषय विकासासाठी नमूद केलेले नाहीत. संविधानाच्या अभ्यासात मूलभूत अधिकार वगळण्यात आले आहेत. डीएमकेचे अध्यक्ष एम. के. स्टालिन यांनी सांगितले की, हे धोरण संसदेत चर्चा न करता मंजूर करण्यात आले होते आणि तमिळ भाषेला कमी पडेल, कारण शिक्षणाच्या प्रत्येक स्तरावर संस्कृतचा "अनिवार्य" पर्याय आहे. जेएनयूएसयूच्या आयशा घोष

यांनी ट्विट केले की, धोरणाअंतर्गत इंटर्नशिप केल्याने बालमजुरी होईल.

मध्ये भारतीय पशुवैद्यकीय परिषद, स्थापत्य परिषद, भारतीय कृषी संशोधन परिषद आणि व्यावसायिक शिक्षण आणि प्रशिक्षणासाठी राष्ट्रीय परिषद यासारख्या व्यावसायिक परिषदांचा समावेश असेल.

राष्ट्रीय परीक्षा एजन्सीला आता JEE मेन आणि NEET व्यतिरिक्त देशभरातील विद्यापीठांमध्ये प्रवेशासाठी प्रवेश परीक्षा आयोजित करण्याची अतिरिक्त जबाबदारी दिली जाईल. Policy धोरण प्रस्तावित करते की IIT सारख्या उच्च शिक्षण संस्था शिकण्याच्या विविधतेच्या संदर्भात बदल करतात.

Education धोरण भारतातील शिक्षणाचे आंतरराष्ट्रीयकरण करण्याचा प्रस्ताव आहे. परदेशी विद्यापीठे आता भारतात कॅम्पस उभारू शकतात.

Private खाजगी आणि सार्वजनिक दोन्ही विद्यापीठांचे शुल्क निश्चित केले जाईल. 2019 च्या ड्राफ्ट NEP वर अनेक कारणांमुळे टीका झाली. दक्षिण भारतीय राज्यांमध्ये शाळांमध्ये हिंदीचा समावेश केल्याबद्दल सोशल मीडिया मोहिमेचा निषेध करण्यात आला. स्टुडंट्स फेडरेशन ऑफ इंडियाने असे म्हटले आहे की यामुळे शैक्षणिक संरचना, व्यापारीकरणाचे शिक्षण आणि स्वतंत्र संशोधन क्रियाकलापांचे संघीय स्वरूप धोक्यात आले आहे. फ्रंटलाइनच्या मधु प्रसाद यांनी निदर्शनास आणले की मसुद्याच्या "गुणवत्ता–आधारित" महाविद्यालयीन प्रवेशाचे निकष आरक्षण आणि देशातील अनेकांना भेदलेल्या जात–आधारित भेदभाव आणि दडपशाहीला कसे विचारात घेतले नाही. डी.पी. शर्मा यांनी भारतीय शिक्षण व्यवस्थेच्या शेवटच्या टोकाच्या परिवर्तनाच्या सध्याच्या उपक्रमाचे कौतुक केले परंतु अंमलबजावणी आणि काळजीबद्दल प्रामाणिकपणे चिंता व्यक्त केली आणि आत्मनिर्भर भारत मिशनला शिक्षण परिवर्तनाशी जोडले.

राष्ट्रीय शिक्षण धोरण

एज्युकेशन पोर्टल

इंडिया पोर्टल

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National Education Policy 2020: Focus on Multidisciplinary and Research

Vaibhav Anil Aidale

Abstract:

After thirty-four years' gap since 1986, new National Education Policy 2020 came into force with profound and comprehensive ideas to transform India's worn-out educational system. This policy comes with a lot of aspirations for India's development and enrichment in various fields. The policy focuses on to instill intellectual, moral, spiritual cultural, social and physical facets among the students. However, the main focus of the policy is on the implementation of multidisciplinary approaches and research inclinations in education system of India for the holistic development of the students.

Every policy tries to be perfect and aims to bring out best outcomes but the problem does not lie with the draft of the policy, the problem occurs due to its wrong and half-hearted implementation. Therefore, the NEP 2020 report contains a last chapter, entitled as *Making it Happen*, advising on how to implement the policy successfully. This chapter expresses the need of strengthening Central Advisory Board of Education and financing impeccably. The policy states that the previous policies on education concentrated mainly on the issues of access and equity. The NEP 1986 which was later modified in 1992 is appropriately incorporated in the present NEP 2020 with an inclusion of Right of Children to Free and Compulsory Education Act 2009. This report also tries to incorporate all the indispensable fundamental values envisaged by the

constitution of India. This paper intends to throw light on the new educational policy's focus on the need of multidisciplinary approaches and establishment of qualitative research culture for the holistic development and enrichment of Indian students and consequently for the progress of India in every areas that define nation's distinction.

Key Words: Multidisciplinary, Research, NEP 2020

Introduction:

National Education Policy 2020, a comprehensive document to meet educational needs, is consented by the Government of India to be implemented from 29th July 2020. It contains 65 pages of its English version, throwing light on the four chapters or parts entitled as- I. School Education, II. Higher Education, III. Other Key Areas of Focus and IV. Making it Happen. It begins with introduction expressing the importance of education in human lives and building any nation. Education plays a vital role in achieving human potential and making the society just and equitable. This policy states, the aim must be for India to have an education system by 2040 that is second to none, with equitable access to the highest quality education for all learners regardless of social or economic background." This paper intends to throw light on the new educational policy's prominent aim of reintroducing multidisciplinarity and sound research culture, which was supposed to be prevalent in ancient India.

On the ground of western education policy and India's past academic tradition, NEP 2020 wishes to revamp education system for the holistic development of students by introducing them various disciplines. The NEP report gives reference of ancient Indian universities like Takshashila and Nalanda recognized for the inclusion of multidiscipline in their syllabuses. The ancient Indian

literary work like Banabhatta's kadambari introduces 64 kalas/arts dealing with various subjects or fields such as carpentry, cloth making, medicine, engineering and debate etc. This type of inclusion of various subjects must be reintroduced in the modern Indian curriculum to meet the opportunities in the 21 st century. The implementation of multidiscipline at high school level in other places has shown positive learning outcomes. Therefore, it will be used in higher education system also. In Higher Education Humanities and Arts will be linked with STEM (Science, Technology, Engineering and Mathematics). This venture can produce remarkable students having innovative, critical thinking, problem solving capacities, communication skills, social and moral awareness.

The multidisciplinary approach can prove to be beneficial for holistic development. the country needs students with intellectual, aesthetic, social, physical, emotional and moral attributes. Therefore, multidisciplinary teaching becomes indispensible. The NEP 2020 report has become verbose because of its frequent statements about the importance of multidiscipline. The report contains the word 'multidisciplinary' for 63 times. If we want India to face the odds of 21st century successfully and bring the nation on par with other developed nations, we need to have all-round students prepared with our new education system. The holistic development of the students is possible with this newly introduced education policy. The NEP 2020 expects students not to wear blinkers like horses and plod the linear single path without looking sidewards. The new policy will provide adequate knowledge of all the disciplines to the students and teach them various skills. Even engineering institutes like IITs will incorporate the disciplines like Arts and Humanities. The Arts and Humanities are expected to include the learning of science and

vocational subjects.

The NEP 2020 emphasizes on the removal of the rigid boundaries among the faculties and streams and implementation of flexibility in the selection of subjects in accordance with the interest of the students. In order to remove this rigidity the syllabus-makers will have to modify the age-old syllabuses and objectives of teaching the syllabuses. The flexibility in the curriculum will enable the students to abandon any course and join new course to suit to their potentialities at given point of time. The report also expects that the departments of Language and Literature, Music, Dance, Theatre, Education, Maths, Stats, Sciences, Economics, Sports, Sociology to be strengthened. These departments will be established wherever they are necessary. There will be a facility of ODL mode of teaching-learning for those students who are incapable of attending in-class lectures.

Curriculum:

NEP 2020 throws light on the curriculum in detail. If we want holistic development of the students on intellectual and moral grounds, the curriculum should exploit various strategies and methods. The policy says that the curriculum will be Credit-based and it will include projects to make teaching-leaning more student-centric. The project will develop the critical thinking of the students and engage them in community work. Such projects will sensitize the students about gender, society and environment. With the help of this curriculum students will be given environmental and value education. In Environmental education, they will be asked to study sanitation, climate change, pollution and biodiversity. They will be taught about the conservation of forest and wildlife, waste management and sustainable development. Value education will

teach the students humanistic, ethical and constitutional values. The students will be made aware of the universal human values of truth, righteous conduct, peace, love, and non-violence. The Value education will instill among the students the scientific temper and interest for social services.

Employability:

NEP introduces new term Global Citizenship Education (GCED) to make the students aware about the global issues. The higher education will not give the students only theoretical knowledge but it will provide opportunities of internship to them. The students will get chance to work with the local industries to get hand-on experiences, the researchers will get internship with faculty. Such internships will raise employability. The curriculum will augment the employability skills of the learners. Thus, NEP 2020 addresses the issue of employability and provide ways to overcome this issue.

Flexibility in the Structure of Degree Programs:

There is flexibility in the structure and duration of degree programs. The undergraduate degree will be of either 3 or 4 years. During this degree programme students will get multiple exit options. At the time of their exit they will get certificates if they complete one year with the course. There will be 1 year certificate course, diploma of 2 years and degree will be of 3 years duration. There will be 4 years multidisciplinary bachelor's degree. There will also be facility of perusing 4 years graduate degree in Research the rules of which will be specified by HEI. In Master's degree the 2nd year will be devoted entirely for the research purpose. The students having 4 years degree in Research will have 1year Master's programme. Ph.D will require Master's degree or 4 years' degree in Research. Another concept that

NEP2020 introduces is of ABC (*Academic Bank of Credits*). The concept implies that the academic credits obtained by the students during their course will be digitally stored and they will be awarded degree on the basis of the credits they earned throughout the programme.

Promotion of Research:

It has been observed that India lags behind as far researches in innovative fields are concerned. Therefore, NEP 2020 contains elaborative statements about the promotion and encouragement for research in India. To provide high-class education, MERU (Multidisciplinary Education and Research Universities will be established on the grounds of IITs, IIMs etc. This will enhance the qualities and standards of researches. HEI's role is to set up industry-academic linkages in order to strengthen and promote research culture throughout India. The pandemic made the people to think about the necessity of researches in infectious diseases, virology, epidemiology, vaccinology etc. The outbreak of Covid19 made us think about the necessity of adequate diagnostic labs and skilled health workers. The NEP 2020 has come up with a new idea about the foundation to promote research culture and encourage the researchers. NEP voices the need of research in various fields. It has been stated that India has to depend upon the surveys and researches in various fields done by the foreigners. It has been stated in NEP 2020 that the research investment in India at the current time is only 0.69% of the GDP whereas in USA it is 2.8%, 4.3% in Israel and 4.2 in South Korea. So it is exigent to recognize the research aptitudes of the students and encourage them to try their hands in researches in multidisciplinary areas such as science, art, languages and culture etc. NEP states that research is essential for the upliftment of

civilization, sustenance of economy and contributing to the field of knowledge.

Research proves to be beneficial not only for one country but also for the entire world. Research is essential to face societal challenges successfully, to obliterate the issues regarding sanitation, economy, environment, healthcare and education etc. Research accomplishments establish country's cerebral identity. The nation can flaunt and take pride in their achievements in the field of research. NEP argues that the best country creates conducive culture for research and the process of best learning takes place where research culture is prevalent and duly recognized. It has been noticed that the best researches abundantly carried out in the multidisciplinary university settings. NEP 2020 points out India's past tradition of doing research in the areas of science, mathematics, art and literature, medicines and agriculture etc.

This ancient Indian proclivity towards research must be introduced to the modern students. The policy endeavours to transform the quality and quantity of research in India. The quality and quantity on research will be attained with the implementation of new curriculum right from the high school level to higher education the curriculum that will enhance the critical thinking of the learners. The discovery-based style of learning and scientific approaches will be introduced through the modified curriculum.

Multidisciplinary nature of HEI will develop research mindset of the students. This new education policy advises to deploy counselors in order to identify the interests and talents of the students and encourage them in the areas where their potential lies. The primary goal of NRF is to create a research culture in universities. To accomplish this purpose, NRF will provide incentives and fund to

help develop research in multi-areas of knowledge. It is going to recognize the successful and distinctive researches with accolades. Such researches will be implemented and applied in governmental agencies, industries and organizations. The institutions like DST, DAE, DBT, ICAR, ICMR, ICHR and UGC currently fund to motivate and promote quality research. NRF will establish linkages with these institutions in order to augment and accelerate research in multidisciplines. There will be a rotational governing body to run the NRF effectively, constituted by the best researchers and innovators across fields.

Primary Functions of NRF:

1. Fund and peer review grant proposals
2. Seed, grow and facilitate research
3. Act as a mediator between researchers and governments and industries
4. Give recognition to outstanding researches.

Conclusion:

The NEP 2020 seems to be based on the manual of NAAC (National Assessment and Accreditation Council). Whatever is expected by the NAAC that the colleges and universities are supposed to do is incorporated in the New Education Policy. In an attempt to become a bit more comprehensive, the report has become verbose. This report focuses more on the multidisciplinary approach and establishment of proper qualitative research culture. Gautam J. N. and Rajesh K. Pandey use the reference of Radhakrishnan Commission (1948-49) by quoting Dr. Radhakrishan's views on the education that education needs to be transformed to relate it with life, needs and aspirations of the people thereby accomplishing the national goals. In order to meet with all these goals and objectives,

every educational policy has to become comprehensive

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Expectations of NET/SET Aspirants and Resource Persons towards NET/SET Examination

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ABSTRACT

NET/SET examination is one of the most valuable and toughest examinations in the higher education stream. The present paper dwells upon the expectation/opinion, feasibility and impact of information sources against NET/SET examination in LIS (Library and Information Science) subject by NET/SET aspirants (students) and resource persons (teachers). From the analysis it is observed that majority of respondents (68.29%) are still relayed on print material against the online as a major information reference tool for preparation of this examination. Further an expert lecture by resource persons/professionals is the most useful information source amongst the other preferred by the majority of respondents (56.09%) as a supportive tool for NET/SET examination. 92.68% respondents shown their positive view towards the time allotted to all the papers which is suitable and sufficient to solve all the questions in NET/SET examination. Further 58.53% respondents feels that the existing multiple choice pattern of examination is good enough and wouldn't be changed into the earlier theoretical (descriptive) form. Again equal number of respondents (58.53%) opined that there will not be need of Paper-I (G.K.) in NET/ SET examination.

Keywords- NET, SET, Student, Teacher, Examination, Information, Syllabus, Library

1. INTRODUCTION

21st century set aside infinite opportunities to everybody to

strengthen their life skills and lay down a strong foundation of self development. A healthy, insistent and intense competition became the order of the day. NET (National Eligibility Test) / SET (State Eligibility Test) examination has gone through a massive change since its inception by UGC (University Grants Commission) in the year 1988 abolishing not only from descriptive pattern to the multiple choice questions pattern (June 2012 onwards) but also from print to computer based online test that too for number of subjects/questions and paper/time pattern. The content, perception, criticism, promotions and other such issues related to these examination making teachers and aspirants in universities/colleges accountable and makes impact on increase in national standards of higher education in India. Further these examinations can act as a pre-requisite eligibility qualification for upcoming appointment of Assistant Professor/Junior Research Fellowship at various HEIs (Higher education institutions). It ensures the minimum uniform quality of the teachers/students.

There is choice to browse and solve NET examination either in English and Hindi language or the SET examination in their respective state language. Again there is continuous modification in cut-off range to achieve qualifying marks for different categories of the students. There are several print and digital sources of information available in different languages for study, scoring and teaching of this examination referred by teachers and students against the changing pattern of examination. The old and new syllabus (2019) of NET in LIS subject contains in all 10 units (I-X) of paper II/III. According to Kar and others[1], "as this subject is highly empirical in nature, therefore, incessant encounter with the happenings of the real field is of prime importance".

The present study intends to know the differential views of aspirants and teachers with regard to NET/SET examination method and LIS current syllabus, by focusing on use of varied information sources by students and teachers under study.

2. LITERATURE REVIEW

Sahu & others[2] studied distribution pattern of NET qualifiers, gender equilibrium success and the impact of change in examination pattern from descriptive to multiple choice type in LIS subject which reflects that an abrupt growth of quality qualifiers was observed in the NET examination after the introduction of multiple choice type of paper. Pradhan & Kishor[3] in their research investigation exposes that there is a lack of awareness among post-graduate students towards NET examination. Further they had suggested organization of periodic workshops/orientation programmes by the University for making students familiar with the procedure, and other information related to NET test. Shaveta[4] in her paper composed the coverage and activities of 'LIS Links' by highlighting on the project -UGC NET guide, which is useful as online guide book for NET/SET/SLET aspirants. Swamy & Ramasesh[5] study focuses on the use pattern of Competitive Examination and Career Information Centers (CE&CICs) of the Public Libraries in the state of Karnataka. The study reveals that only 37.50% of the respondents used CE & CICs for preparation of national level eligibility examinations such as UGC-NET/SET/CSIR-NET etc., which is found be significantly low. Abu & Balasubramani[6] developed web based e-learning platform on 'Moodle' for the students appearing for UGC-NET/JRF examination in the LIS subject based on syllabus of UGC with the output that the model will work as an online reference source for the NET/SET aspirants.

Hence in order to know the expectation, perception, feasibility and use of information sources by the students and resource persons on NET/SET examination/syllabus the present study has been undertaken.

3. OBJECTIVES

The main objectives of the present study are to:

1. Study expectations of students and teachers on NET/SET examination and on LIS syllabus.
2. Know the various sources of information referred by NET/SET aspirants and teachers and the impact of these information sources on their study and success in the NET/SET examination against the syllabus components.
3. Know the feasibility about existing NET/SET examination and syllabus in LIS subject by students and teachers.

4. METHODOLOGY

For the present study, the researchers have utilized survey method with a questionnaire as the data collection tool. The data was collected through structured questionnaire focusing on the aspects like feasibility about existed NET/SET examination and syllabus, use of varied information sources (print and digital) and expectation regarding NET/SET examination method etc. by the students and teachers under study keeping an eye on present updated and revised LIS 2019 NET syllabus. The questionnaire was distributed to targeted sample of 47 users (MLISc student and resource person).

4.1 SCOPE AND LIMITATION

The scope is limited to MLISc students appearing for NET/SET examination and the teachers who will work as a resource person/expert for NET/SET coaching/workshop etc. at the Department of Library and Information Science, Shivaji University

Kolhapur, Maharashtra. Out of entire sample of 47, a total of 41 users (32 MLISc students and 9 teachers) responded to the survey. Further within the respondents there are 27 male and 14 female respondents. So the acceptable rate of response is 87.23%. The collected data was analysed, classified and tabulated by employing computer based excel package.

5. DATA ANALYSIS AND DISCUSSIONS

5.1 Expectations Regarding Examination Method/Syllabus

- From the Table 1 below, 38 respondents (92.68%) feel that the time given to all the papers is suitable and sufficient to solve all the questions in NET/SET examination and needn't be changed. Only a meager (7.31%) respondents opined that the given allotted examination time is not sufficient and suitable.

Table 1. Time for the NET/SET Examination Paper

Question	Response	Respondents		
		Student	Teacher	Total
Time for the NET/SET Examination Paper	Yes	**29** (70.73)	**9** (21.95)	**38** (92.68)
	No	**3** (7.31)	- (-)	**3** (7.31)

Note: Figures in parenthesis indicate percentage

- 31 respondents (75.60%) thought that the related/significant option pattern against the questions will affect more on passing in the examination.
- 24 respondents (58.53%) feels that the existing multiple choice pattern of examination is good enough and wouldn't need to change to theoretical (descriptive) form. Only 17 respondents (41.46%) are of the view that the existing nature

of examination should be changed i.e. from multiple choices to descriptive question pattern.

- Further out of 41 users, 31 respondents (75.60%) opined that there should not be provision of negative marking system for the wrong answers in the said NET/SET examination.
- From the total population, 35 respondents (85.36%) opined that, significant/related option pattern in the multiple choice questions against each question needs to be modified as per the content and nature of the question asked.
- Further 24 respondents (58.53%) are opined that there is no need of Paper-I (G.K.) in NET/ SET examination. Only 17 respondents (41.46%) feels that Paper-I (G.K.) is necessary in NET/ SET examination.

5.2 Use of Information Sources

- With regard to referring of the printed documentary sources of information like reference books/text books for the study of NET/SET examination, 7 teachers and 21 students i.e 28 (68.29%) respondents opined that the existing printed study material are valid and meets their basic study requirements. Further 25 respondents (60.97%) has shown their interest in using of an internet/online information sources that provide current & updated information/answers against the questions asked in the examination against the existing syllabus. That shows interest and realization towards referring of print information sources against the online for success in the examination in this internet era.
- Again 26 respondents (63.41%) said that they came across different kinds of documentary (print) sources that contain updated, current information which is quite relevant to the

questions asked in the examination irrespective of the syllabus components against the availability of digital internet sources.

· Table 2 below, explores the different information sources preferred by the students and teachers beside the grading mechanism to get high success rate in the NET/SET examination and better counseling by teachers to the NET/SET aspirants.

Table2. Usage of Different Sources of Information

Sr. No	Kind of Information Sources	Poor	Average	Good	Very Good	Skewness
1	Internet/Online Sources	**3** (7.31)	**8** (19.51)	**10** (24.39)	**11** (26.82)	**-1.33**
2	Print Sources	**0** (0)	**9** (21.95)	**9** (21.95)	**14** (34.14)	**-0.98**
3	University courseware/ e-resources	**2** (4.87)	**13** (31.70)	**8** (19.51)	**9** (21.95)	**-0.63**
4	Training/guidance and counseling from coaching classes/institutions	**1** (2.43)	**3** (7.31)	**9** (21.95)	**19** (46.34)	**1.09**
5	Expert Lecture by Resource Persons/Professionals	**0** (0)	**4** (9.75)	**5** (12.91)	**23** (56.09)	**1.72**

Note: Figures in parenthesis indicate percentage

From the above table 2, it is observed that an expert lecture by resource persons/professionals is the most useful information source preferred by the majority of respondents (56.09%) followed by rest of

the sources like training/guidance/counseling from classes/institutions, print source, internet/online source and university courseware/e-resources to prepare for the NET/SET examination. Again the skewness for majority of information sources preferred by respondents found to be negative which shows their positive impact on use of different information sources for NET/SET preparation.

5.3 Feasibility about existing NET/SET syllabus in LIS Subject

- Out of total population, 28 (68.29%) respondents noticed that the questions asked in the NET/SET examination are far advanced and updated with the existing LIS syllabus. Further majority of the respondents i.e. 27 (65.85%) expected that the components of the NET/SET course syllabus needs to be modified and updated against the nature of questions asked in the examination.
- It is found that, 31 (75.60%) respondents opinioned that the existing new NET/SET syllabus of 2019 in the LIS subject is useful to make a big score in NET/SET examinations.

6. CONCLUSIONS

In this era of technological advancement abundant, specific and complete amount of sources of information in multiple formats are available hence due importance has been given towards information literacy/e-information literacy as a route to select peculiar source of information and at the same time expert guidance is useful for self-education and greater success in the competitive examination. Students should take advantage of no negative marking mechanism in this NET/SET examination and cast the correct answer for the questions asked, to score a big. Active participation in

NET/SET coaching workshop organized by HEIs and participation in time based continuing education programs on regular basis is the back end and strong source to get success in the said examinations.

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INDIAN DIASPORA: ETHNICITY AND DIASPORIC IDENTITY

Dr. Anil G. Dodewar

Abstract:

Indians have migrated to different parts of the world over a period of time. A lot of Indians migrated to European countries during the British rule for different reasons. People from different states of India also made their trips to England and other European countries for higher education and other industry related assignments. With the passage of time, many European countries evolved themselves into a multi-lingual, multi-cultural and multi-religious society. After the World War II, Indians travelled to many European countries for different reasons and became an integral part of the European canvas. Those Indians who migrated and settled in European countries came together and formed an Indian group because of which their original heterogeneous identity got affected. Their heterogeneous multi-regional, linguistic, religious and cultural identities underwent a change. In spite of that, a lot of efforts have been made to maintain their own identity intact through the diasporic literature. Efforts were also made to maintain their own identity by developing their global identity an Indian Diaspora. An attempt has been made here to anlalyse and study the theme of ethnicity and diasporic identity in the literature.

Keywords: Migration, Indian diaspora, diasporic identity, assimilation, ethnicity, the Globalized assimilation etc.

Introduction:

The Diasporic Literature has occupied a very important place in the literary circle. Attempts have been continuously made to express the vocal sufferings through the diasporic literature. In the light of this fact, it becomes essential to know how Indians have migrated to different parts of the world over a period of time. A lot of Indians migrated to European countries during the British rule for different reasons. People from different states of India also made their trips to England and other European countries for higher education and other industry related assignments. With the passage of time, many European countries evolved themselves into a multi-lingual, multi-cultural and multi-religious society. After the World War II, Indians travelled to many European countries for different reasons and became an integral part of the European canvas. Those Indians who migrated and settled in European countries came together and formed an Indian group because of which their original heterogeneous identity got affected. Their heterogeneous multi-regional, linguistic, religious and cultural identities underwent a change. In spite of that, a lot of efforts have been made to maintain their own identity intact through the diasporic literature. Efforts were also made to maintain their own identity by developing their global identity an Indian Diaspora. The group of migrants in the European countries are called 'cultural or ethnic minority' and are considered as a part of 'Cultural Pluralism' or 'multi-culturalism'.

The term 'Diaspora' has been derived from a Greek word which means 'dispersion'. The origin of the Indian Diaspora has been

the regional social structures of the emigrants and migrants. It is on the basis of regional cultures and languages in European countries, Indian migrants established Tamil, Bengali, Punjabi, Telugu and other such Diasporas. But when we speak of Indian Diaspora, all these regional cultural groups feel themselves as a part of it. Indian Diaspora is therefore a shared cultural heritage of Indians. The circles or associations formed by Indian migrants in European countries created the feelings of belonging to the Indian cultural heritage which helped them to be in touch with India. The global use of telephone, transport and cyber technology has enabled them to develop the cross-border relations and trans-nationalism across borders. It is because of this, the term 'World Indian Community' is now recognized as Indian Diaspora.

Indian Diaspora in Europe:

Indian Diaspora is said to be the third largest diaspora after the British and the Chinese Diaspora. More than 25 million diasporic people have dispersed around the globe in more than 75 countries. During the 17th and 18th centuries, many Indians established their settlement in Central Asia and Russia. Most of them included the bankers and the traders. In spite of being migrated, India always remained their home and forefather's home for them.

The Indian diaspora gained its momentum during the 19th and 20th century when emigration began to take place. After the formation of the Republic of India on 26th January 1950, Indians began to migrate to the Western Hemisphere including Europe with a view to pursue higher education in different educational institutions.

After completion of their studies, many inidans secured jobs and settled themselves at the place where they took education in that respective country. The literary output produced by the diasporic writers shows that Most of the Diaspora writers have expressed their nostalgic memories about motherland in their piece of writing. The immigration to the foreign land is the root cause of Diaspora. Whether such mental state occurred while in home land is a moot question to be answered. If it is occasioned due to immigration and subsequent alienation in the distant land, it may have its roots in psychological outbursts. The Diaspora writers miss their mother land and its memories that lead them to feel nostalgic. Whether the psychological forces acted upon these outbursts is a question of further studies in this respect. The Diaspora literature needs to be seen through this perspective and therefore the dynamics of Diaspora studies have to be researched upon through different methodologies. Indian origin authors who have settled in foreign land mostly delineated their mental conflicts and disorientation in the alien atmosphere. Their characters denote a peculiar mental set up wherein dwells the dissected psychology. They crave for motherland is common and supreme in all these characters. The comparison of Diaspora between the person who has lost the homeland and who is native to his motherland is inevitable. The phenomenon of Diaspora which is peculiar to immigration and its aftermath needs to be seen in that perspective. It is the choice of the character to opt for a foreign land whether for comforts, luxuries or career advancement. No two different religions, societies, nations and culture can be assimilated

fully. There always occur a friction of ideas, value and material gain over a sort of ownership rights. The sort of friction is visible even in native land where different forces act together for a material gain. It is right to see different atmosphere in an alien land where people may not be supportive to that extent. The person who gets involved in that labyrinth of desires must accept certain aberration in the acceptance of the foreigners.

The conflicts of interest between the native and the displaced emerged as a focal point for more alienation and further promotion of a sort of enmity between them. The bone of contention between two different cultures may lie in economic prospects and enrichment. The novels of the Diaspora writers depict the characters who had suffered mental agony on account of social alienation in foreign land. They crave for proper and likeminded human company is a pre-dominant factor. Most of the characters are created to stir the emotions of total alienation. The major upheaval in their mind occurs due to non-acceptance; socially, culturally and mentally by the host country. The assimilation factor needs to be considered for more cohesion of two different components. Racial superiority has always been predominant factor since the times immemorial. England ruled over the country and they had a mighty force of racial superiority. The native people of pre-independent India suffered at the hands of the British for their racial superiority. How different is this suffering from the immigrants who have suffered the same mental pain and agony in an alien land? The scene of action may be spread over to different locations yet the mental conflicts remains the core issue. Immigrants

need to be mentally conditioned to accept certain abnormality in a foreign land because two different cultures and mental set up are at stake. This assists in softening the impact on the targeted culture and resilience on the part of the immigrants. A common strain discerns throughout all of the Diaspora literature. Bharti Mukherjee and Jhumpa Lahiri may have common dilemma in their life but they both treat it differently. Both may have undergone similar situations where an individual relegated back in the face of nationalistic views. The first and second generation too plays an important part in depicting the characters. In effect, they employ a different methodology to treat their characters.

Their characters are different entities and cannot be boxed in a single element of alienation and isolation. The depiction of treatment meted out to the immigrants may take a one sided look because the other side is still undisclosed. That paves the way for more assimilation and breaking the barriers of racism. The pioneer of Diaspora discontent V.S. Naipaul promoted his literature based on his earlier experiences. Over a period of time, such experiences might have undergone sea change thereby arising need to treat it differently. Therefore, we can always ascertain different strategies of each Diaspora writers to deal with individual issues though common in strain. Almost all the immigrants had a particular dream to fulfill. Bharti Mukherjee's Jasmine had a particular dream and she fulfills it courageously and steadfastly. To fulfill such desires, they opted for other ways which may not be detrimental to their safety or others but assisted the process of achieving the goal. Such characters are

always noteworthy because they have suffered humiliation and are more eager to avenge the realization. The methodology adopted in depicting such characters is different from the methodology of V.S. Naipual or Kiran Desai.

Every immigrant may have faced dissimilar experiences hence this retribution of circumstances. Craving for motherland and recognition in an alien land is considered normal expectation and the host country may not be at peril to adopt it. Beyond all such considerations there occurs a most pious common thread of humanity which binds all of them together and it is this factor that has left the society dissected. The Diaspora fiction does not stress on humanistic outburst which may be treated as the other side of the story. The poetic justice may occur when the characters are brought at par with humanistic values and satanic forces to endure with. With greater magnitude of depiction of suffering in the Diaspora fiction, it is imperative to look for the roots of the restlessness and discontentment in the minds of the people displaced and felt alienated. Most of the host countries may not be altogether hostile to its guests; yet the peculiar situation undergone by some of the members may be looked into. Some of the experiences encountered by the Diaspora may exist at the parent country and no more weightage can be given to dissimilation in the foreign land. There occur different cultures, traditions, milieu and mindset of the host country which may jeopardize the progress of displaced people.

However, beyond regional boundaries, humanity must prevail which will eradicate all ills stagnated in the minds of the

people. There are countries where all races with different ethnicities are assimilated with great fervor and respect to mankind. Diaspora remains still a magnificent phenomenon where in people suffers, alienated, segregated and displaced causing great havoc to their mental set up. Diaspora sufferings have no significant mention and backing in the law of the land and it is up to the people to manifest its goodwill and understand the pain and agony of the displaced people with greater sympathy. Wide assimilation and resilience on the part of both the parties will pave the way for mitigation of most of the sufferings of the immigrants. The inculcation of moral and pious values since the childhood ingrains the mind of the individual and tends to be compassionate. The feeling of empathy creates wonder and encompasses the people at disadvantage and marginalize. There is an urgent need at global level to be compassionate and empathic towards the problem of displaced people and become tolerant socially.

The mental trauma undergone by the immigrants reflects in their writing and must be considered as catastrophe. Due to wide use of social media, the youngsters tend to be violent and at times cruel towards one another. Schools and Colleges must embark upon certain projects and research activities which focus on moral fabric and fortitude of the young minds. Stricter rules of law against the heinous activities perpetrated by the native people must be framed so that the people cohabit in a congenial atmosphere. The emergent research must point out ways and means to amalgamate people of different counties, religion, cultures and regions smoothly without any hatred

against any particular class or society. Most of the Diaspora writings involve depiction of sufferings of the displaced people. The Use of brutal forces and dominancy of native people is known to the mankind since times immemorial. The social institutions and reformers guided the society and its people for their virtuous behaviour. However, the pain and agony never subsidized. The tradition of violence and atrocities continued till date and there is no end to it.

Living in such fearful and tortuous atmosphere demands greater degree of social acceptance and the feeling of brotherhood. Only nurturing of moral values amongst the people can contain the hatred and pervert activities. Indian literature has vast repository of wisdom and moral precepts to address the issue of Diaspora. The Indian moral fabric treats guests as god and this feeling may be propagated across the continent so that universal brotherhood prevails and no immigrant is marginalized and alienated. The hostility between the native and the immigrant may cease by a consolatory approach and fellow feeling which may result into depiction of the other side of the immigrants' problem.

Conclusion:

In Diaspora writings pain and anger is anticipated due to displacement and loss of homeland. The creative writers in these realistic situations have justified their outburst and demanded treatment at par with the natives. This is going to be a farfetched solution as no native can fully accept the outsider with different minds set and culture. The host country needs to be more

accommodative in accepting the values of universal brotherhood. Indian ancient literature has already carved a niche in promoting those values which treats every creature with the milk of human kindness. When these values are nurtured, the trauma of the displaced will turn into blissfulness with communal harmony. Further studies on Diaspora must focus on such occurrences and experiences which may give a positive outlook to the complete scenario. The harsh realities may soon turn into a sense of universal camaraderie without jeopardizing the material and mental health of the host country. The studies and research on Diaspora must shift to penetrate these virtuous values and make the world aware of the greatest gift of human kindness and to desist from any further barbaric acts. Such positive writings will pave the way for finding solution to the problems of the immigrants.

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शिक्षण शब्दाचा अर्थ, स्वरूप, व्याख्या आणि उद्देश : एक तत्त्वज्ञानात्मक चिंतन

डॉ. अतुल म. महाजन

प्रस्तावना :

मानवी मूलभूत अधिकारांचा जर आपण विचार केला तर 'शिक्षणाचा अधिकार' हा एक मूलभूत अधिकार आहे. शिक्षण घेणे प्रत्येक मनुष्याचा जन्मसिध्द अधिकार आहे. ज्या व्यक्तीला शिक्षण मिळाले नाही ती व्यक्ती स्वतःचा योग्य विकास करू शकत नाही. शिक्षणाद्वारे व्यक्तीच्या चारित्र्याचा, सांस्कृतिक, लोकतांत्रिक इत्यादी गुणांचा विकास होतो. शिक्षण व्यक्तीमध्ये स्वतंत्र विचार आणि चिंतन करण्यास प्रवृत्त करते. शिक्षणद्वारा समानता, स्वतंत्रता, धर्मनिपेक्षता, समाजवाद आणि न्याय यांची प्राप्ती करता येते. शिक्षण समाजातील तळागाळातील लोकांपर्यंत पोहचविण्याकरिता शासनाद्दारा वेळोवेळी नीती किंवा धोरण तयार करण्यात आलेले आहे. या नीतीचा मुख्य उद्देश एक प्रभावशाली जागतिक शैक्षणिक व्यवस्था निर्माण करणे हा आहे. प्रभावशाली शिक्षण व्यवस्था निर्माण करण्याकरिता 'शिक्षण' शब्दाचा अर्थ, स्वरूप, व्याख्या आणि त्याच्या उद्देशाचे ज्ञान असणे आवश्यक आहे. प्रस्तुत लेखात 'शिक्षण' शब्दाचा तत्त्वज्ञानात्मक अंगाने विचार केला आहे.

संपूर्ण मानवी क्षमतांना प्राप्त करणे, एक न्याय संगत आणि न्यायपूर्ण समाजाचा विकास आणि राष्ट्रीय विकासाला प्रोत्साहन देण्याकरिता शिक्षण एक मूलभूत गरज आहे. शिक्षण असे सशक्त आणि प्रभावी माध्यम आहे ज्यामुळे व्यक्तीचा विकास घेऊन निसर्गातील सर्वोच्च रत्न बनलेला आहे. आज आपण मानव समाजात जो भौतिक आणि अभौतिक विकास पाहातो आहे, तो सर्व शिक्षणाचाच परिणाम आहे. शिक्षणामुळे व्यक्तिमत्व विकास होण्यास मदत मिळते. तसेच शिक्षणाच्या माध्यमानेच पर्यावरणाशी सामंजस्य प्रस्थापित करण्यास व्यक्ती सफल होतो. त्यामुळे असे म्हणता येईल की, शिक्षणाचे मनुष्य जीवनात अनन्यसाधारण स्थान आहे. प्रत्येक देशाचे लक्ष्य आपल्या समाजातील प्रत्येक वर्गाचा विकास व्हावा हे असते आणि हे लक्ष्य पूर्ण करण्याचे किंवा या उद्देशाला

गाठण्याचे एक प्रमुख साधन म्हणजे शिक्षण होय.

समाजिक तत्त्वज्ञानाच्या दृष्टीने शिक्षणाचे महत्त्वपूर्ण स्थान आहे. शिक्षणाचा संबंध एकीकडे व्यक्तीशी आहे तर दुसरीकडे समाजाशी. याप्रकारे शिक्षण असा धागा आहे जो व्यक्ती आणि समाज यांना जोडण्याचे कार्य करतो आणि त्याच बरोबर दोघांची निर्मिती, गठन या प्रकारे करतो की दोघेही वेळेनुसार एक दुस—याला उपयोगी होवू शकेल.

शोधसंज्ञा : शैक्षणिक व्यवस्था, शिक्षणाचा अधिकार, राष्ट्रीय विकास, मानव समाज

शिक्षणाचा अर्थः

शिक्षणाच्या अर्थाला भिन्न—भिन्न विद्वानांनी आणि शिक्षण विचारवंतांनी भिन्न—भिन्न प्रकारे स्पष्ट करण्याचा प्रयत्न केला आहे. त्यामुळे आतापर्यंत शिक्षणाची एक सर्वसामान्य व्याख्या प्राप्त होवू शकली नाही. शिक्षणासंबंधी आजपर्यंत विचारवंतांनी जे विचार व्यक्त केले त्यावरून प्रमुख रूपात दोन विचार प्रवाह निर्माण झालेले दिसून येतात.

1. पाश्चात्य विचार प्रवाह
2. भारतीय विचार प्रवाह

पाश्चात्य विचार प्रवाहानुसार शिक्षणाचा अर्थ

'शिक्षण' या शब्दाला इंग्रजी मध्ये 'एज्युकेशन' म्हटले जाते. 'एज्युकेशन' या शब्दाची निर्मिती लॅटिन भाषेतील 'एज्युकेटम', 'एज्युकेयर' आणि 'एज्युकेरे' या तीन शब्दापासून झाली आहे असे मानेल जाते. इंग्रजी भाषेतील 'एज्युकेशन' या भाब्दाचा अर्थ 'मार्ग दाखविणे अर्थात विकासाकडे घेवून जाणे' असा करण्यात येतो. Education या शब्दाचा अर्थ खालीलप्रकारे सांगण्यात येतो.

E	Etiquette	(शिष्टाचार)
D	Discipline	(अनुशासन)
U	Universal Brotherhood	(जागतिक बंधुत्व)
C	Creativity	(सर्जनशीलता)
A	Awareness	(जागरुकता)
T	Transformation	(परिवर्तन)

I	Integrity	(अखंडत्व)
O	Optimist	(आशावादी)
N	Nobility	(सभ्यता)

वरील प्रकारे 'शिक्षण' शब्दाचा अर्थ बघितल्यानंतर काही प्रमुख पाश्चात्य विचारवंतांनी 'शिक्षण' या शब्दाच्या अर्थाच्या ज्या व्याख्या दिलेल्या आहेत त्यांचा थोडक्यात विचार करू.

काही प्रमुख पाश्चात्य विचारवंतांनुसार 'शिक्षण' या शब्दाच्या व्याख्या

1. सॉक्रेटिसच्या मतानुसार शिक्षण म्हणजे प्रत्येक व्यक्तीच्या मेंदूमध्ये अदृश्य स्वरूपात असणाऱ्या सार्वत्रिक विचारांना बाहेर आणणे अर्थात् प्रकाशात आणणे होय.
2. प्लेटोच्या मते, ''शिक्षण विद्यार्थ्यांमध्ये जी क्षमता अंर्तभूत आहे त्या क्षमतेला शारीरिक आणि आत्मिक स्तरावर सौंदर्य आणि पूर्णता देते.''
3. ॲरिस्टॉटलच्या मते, ''स्वस्थ शरीरात स्वस्थ मनाची निर्मिती करणे म्हणजेच शिक्षण होय.''
4. स्पेंसर नुसार, ''शिक्षण संपूर्ण जीवनाचे द्वार आहे.''
5. मेकेंजीच्या मते,''शिक्षण ही एक अशी प्रक्रिया आहे जी आजीवन सुरू रहाते आणि जीवनातील प्रत्येक अनुभवाने त्यात वृध्दी होत असते.''

भारतीय विचार प्रवाहानुसार 'शिक्षण' चा अर्थ

भारतीय विचारानुसार 'शिक्षण' या शब्दाची उत्पत्ती संस्कृत भाषेतील 'शिक्ष्' या शब्दापासून झालेली आहे, ज्याचा अर्थ शिकणे आणि शिकविणे असा आहे. याप्रकारे शिक्षण म्हणजे अशी निरंतर प्रक्रिया आहे, ज्याच्या अंतर्गत मानव शिकत असतो. या संदर्भात सायणाचार्य यांनी 'ऋग्वेदभाष्य भूमिका' या मध्ये लिहले आहे की, ''जे स्वर, वर्ण इत्यादिंच्या उच्चारणाकरिता उपदेश देते, शिक्षण देते, त्याला शिक्षा असे म्हणतात.''

भारतीय विचारानुसार शिक्षण च्या काही प्रमुख व्याख्या

1. ऋग्वेदानुसार,''शिक्षण ते आहे जे व्यक्तीला आत्मनिर्भर आणि निस्वार्थ बनविते.''
2. उपनिषदानुसार,'' जे मनुष्याला मोक्ष किंवा मुक्ती कडे नेते ते म्हणजे

शिक्षण.''

3. शंकराचार्यानुसार,'' शिक्षणाचा अर्थ आत्मसाक्षत्कार आहे.''
4. गुरूनानक यांच्या मते,''आत्मसाक्षात्कार तथा जनसेवा शिक्षणाचा अर्थ आहे.''
5. स्वामी विवेकानंद यांच्या मते,''शिक्षण व्यक्तीत अंर्तभूत असणा—या पूर्णतेची अभिव्यक्ती आहे.''

अशाप्रकारे पाश्चात्य आणि भारतीय विचार प्रवाहामध्ये 'शिक्षण' चा अर्थ आणि व्याख्या देण्यात आलेल्या आहेत. या सर्व व्याख्यांवरून शिक्षणचा जो अर्थ ध्वनित होतो तो असा की,''शिक्षण एक अशी प्रक्रिया आहे, जी व्यक्तीच्या जन्मजात शक्तींच्या स्वाभाविक आणि सामंजस्यपूर्ण विकासाला मदत करते, त्याच्या व्यक्तित्वाचा पूर्ण विकास करते, त्याला आपल्या वातावरणात सामंजस्य स्थापन करण्यास मदत करते, त्याला जीवन आणि नागरिकांच्या कर्तव्याला पूर्ण करण्याकरिता तयार करते, त्यांच्या व्यवहार, विचार आणि दृष्टिकोन यामध्ये असे परिवर्तन आणते, जे समाज, देश आणि विश्वाकरिता हितकारक असते, तसेच व्यक्तीला आत्मनिर्भर, निःस्वार्थ बनवून मोक्षाकरिता प्रवृत्त करते, मोक्ष मार्गाचे प्रदर्शन करते.''

उपरोक्त प्रकारे 'शिक्षण' या शब्दाचा अर्थ आणि व्याख्या स्पष्ट केल्यानंतर शिक्षणाचा नेमका उद्देश काय आहे याचा थोडक्यात विचार करू.

शिक्षणाचे उद्देश

शिक्षण आयोग 1964—66 नुसार खालील शिक्षणाचे उद्देश स्पष्ट केले आहे.

शिक्षणाला उत्पादनासोबत जोडणे.

शिक्षणाद्वारा सामाजिक आणि राष्ट्रीय अखंडता किंवा एकतेवर जोर देणे.

शिक्षणाद्वारे लोकशाहीला मजबूत बनविणे.

शिक्षणाद्वारा समाजाचे आधुनिकीकरण करणे.

शिक्षणाद्वारा सामाजिक, नैतिक आणि आध्यात्मिक मूल्यांचा विकास करणे.

शिक्षणाद्वारे चरित्र निर्माण करणे.

या शिवाय शिक्षणाचे काही मुख्य उद्देश खालीलप्रमाणे आहे.

1. **शिक्षणाचा सामाजिक उद्देश** :— सामाजिक उद्देशाच्या अंतर्गत

राज्याची सत्ता, व्यक्ती आणि समाज अंर्तभूत आहेत. यामध्ये नागरिकांना शिक्षणाच्या माध्यमातून तयार करण्याचे कार्य केले जाते. राज्यात नैतिकता आणि अनुशासन प्रस्थापित करण्याकरिता शिक्षणाचा वापर केला जातो. व्यक्तीच्या अधिकार आणि कर्तव्याची जाणीव शिक्षणाच्या माध्यमातून करून दिली जाते. अर्थात शिक्षण आदर्श समाज निर्माण करण्याचे माध्यम आहे.

2. **व्यावसायिक विकासाचा उद्‌देश** :— मनुष्य एक विवेकशील सामाजिक प्राणी आहे. व्यक्ती आपल्या जीवनाला सुखदायक बनविण्याकरिता ज्ञानार्जन करतो आणि त्या ज्ञानाचा उपयोग व्यावहारिक आणि व्यावसायिक जीवनात करीत असतो. व्यावसायिक जीवनात तो विभिन्न शाखेचे शिक्षण घेतो. जसे, डॉक्टर, अभियांत्रिकी, कृषी विज्ञान इत्यादि. या शिक्षणच्या आधारे तो एक प्रकारे व्यावसायिक विकास साध्य करीत असतो. अर्थात् शिक्षण हे व्यावसायिक विकासाला उपयुक्त असले पाहिजे.

3. **सांस्कृतिक विकास** :— शिक्षणाद्वारे समाजातील संस्कृतीचा एका पिढीकडून दुसऱ्या पिढीकडे संक्रमित करण्यास मदत मिळते. तसेच शिक्षणाच्या माध्यमातून अन्य संस्कृतीचा प्रभाव सुध्दा पडत असतो आणि या प्रकारे संस्कृतीचा विकास होत राहतो. सांस्कृतिक विकासाकरिता सामाजिक, नैतिक, चारित्रिक आणि आध्यात्मिक मूल्यांवर भर दिला जातो आणि ही मूल्ये शिक्षणाच्या माध्यमातून नवीन पिढीला हस्तांतरित केली जातात.

4. **व्यक्तित्वाच्या सर्वांगीण विकासाचा उद्‌देश** :— मानव प्रगती ज्ञानावर आधारित आहे. ज्ञानप्राप्तीचे साधन शिक्षण आहे आणि शिक्षणाचा वास्तविक उद्‌देश मानवाचा सर्वांगीण विकास करणे हा आहे. या संदर्भात स्वामी विवेकानंद म्हणतात की,''जो मनुष्य को मनुष्य बनाए और उसके समस्त कार्यों को इच्छित ढंग से विकसित करे वह शिक्षा है।''

निष्कर्ष :

उपरोक्त प्रमाणे शिक्षणाचा अर्थ, स्वरूप, व्याख्या चर्चा केल्यानंतर आपण असे म्हणू शकतो, शिक्षण ही एक निरंतर चालणारी आणि थोड्याफार फरकाने परिवर्तित होणारी प्रक्रिया आहे. असे जरी असले तरी शिक्षणाचा उद्‌देश

व्यक्तीचा विकास द्येऊन. उपरोक्त उद्‌देशांना लक्षात घेवूनच भाासनाने आपल्या शैक्षणिक नीती तयार करावयास पाहिजे. ज्या नीतीमध्ये या उद्‌देशांची पूर्तता होणार नाही त्या नीती कधीही उपयुक्त सिध्द होवू शकणार नाहीत. शैक्षणिक धोरण तयार करतांना उपरोक्त शिक्षणाच्या उद्‌देशांना डालवून चालणार नाही. जी शैक्षणिक नीती उपरोक्त शैक्षणिक उद्‌देश ध्यानात घेवून तयार झालेली असेल ती योग्य नीती समजण्यात येईल.

सरते शेवटी, शिक्षणशास्त्रज्ञांनी शिक्षणाला एक प्रक्रियेच्या रूपात स्पष्ट केले आहे. त्यांच्या मते, शिक्षण एक गतीशील प्रक्रिया आहे ज्यामध्ये व्यक्ती प्रगती करतो आणि आपल्या जीवनाला उन्नत करण्याचा प्रयत्न करतो. तसेच शिक्षण एक सामाजिक प्रक्रिया असून बालकाचा स्वभाव, त्याची रुची, क्षमता आणि सामर्थ्यांना प्रोत्साहित करण्याचे कार्य करते. त्याचप्रमाणे शिक्षण एक सतत जीवनभर चालणारी प्रक्रिया असून जी बालकांपासून वयस्कापर्यंत चालते. शिक्षण दोन ध्रुवीय प्रक्रिया असून ज्यामध्ये शिक्षक आणि विद्यार्थी दोन्ही साक्षीदार आहेत. परंतु वर्तमान काळात शिक्षणाचे स्वरूप अतिशय व्यापक झालेले दिसून येते. त्यामुळे ती बहुमुखीय प्रक्रिया झालेली दिसून येते. शिक्षण आता शिक्षक, विद्यार्थी आणि अभ्यासक्रमापर्यंत सीमित राहिलेले नाही आणि विद्यालयाच्या चार भिंतीपर्यंत केंद्रित झालेले नाही. विद्यालयाव्यतिरिक्त अन्य प्रसाराचे माध्यम शिक्षणाच्या प्रचार आणि प्रसाराशी संबंधित झालेले आहे. त्याचप्रमाणे आज ऑनलाईन शिक्षण सर्वत्र झालेले दिसून येत आहे. त्यामुळे शिक्षण आज एक बहुरूपी प्रक्रिया मानली जाते.

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Lokmanya Tilak Public Library: A Knowledge Tree

Mr. Chakradhar V. Bhurre

Abstract

If a public library is doing a good job for the society, it is important to mention it. That is why the present article mentions its past history, number of readers, services provided in open door library, reference services, various departments, computerization programs, library time and awards received.

Keywords - Public Library, Library, Services, Library Department, Computerization

History

Native libraries were started from 1838 in small and big cities of Maharashtra. But his main objective was to quench the hunger of the British who came to India for the sake of rule. So naturally, such libraries were filled with English texts. Marathi books or texts were not included there. Later, Hon. It was shifted to a new building with the help of Madhavraoji Kalikar. When Mahatma Gandhi was assassinated on January 30, 1948, the library was completely burnt down, manuscripts and rare literature were destroyed, and the library was closed and re-established on May 28, 1963.

Today, the library has 39,000 books and currently has 2,000 members of all kinds. These books are made available to the readers free of cost through this library. Books on various subjects have been neatly presented in the library of this library which has been promoting reading culture for 118 years till date

Readership

The total number of readers is more than 1000 and there are all kinds of readers in the city and mainly women and children readers.

Open door library

Upon entering the library, there is an open door library in the front area. It has newspapers, fortnightly, weekly magazines free of cost for the readers. There are separate seating arrangements for women as well as children. An average of fifty readers per day takes advantage of the open door section.

Collection / Reference

The collection / reference section is the soul of reading. In this library There were very few books before 1903. However, after the assassination of Mahatma Gandhi on January 30, 1948, the library was completely burnt down, so the rare literary manuscripts were destroyed. This section contains books on a wide range of topics, from scientific ideas today to Marx's ideas yesterday. It is used by many scholars and researchers. Science] Mathematics] Astrology] Medicine] Travel] Spirituality] History] Drama] Poetry] Mythology] There are various types of dictionaries. The total number of books in this reading is 29865 and there are 4056 reference books. Apart from RVB, there are 18 daily newspapers, 22 weekly and 11 fortnightly.

Department of Libraries

The library has various sections including the following section

1. **Women's Department** - This library has a women's section. There are 16 magazines for women, 89 women members and a daily average of 10. Book delivery service is provided

2. **Department of Children's Literature -** This library has a children's section. There is space for feet. There are 10 types of magazines for children and there are 120 children readers while the daily average is 10. The monthly subscription is Rs. Is
3. **Reference Section** - Services are provided under Reference Section. There are 4056 reference books in this library. There are 3814 in Marathi, 112 in English, 75 in Hindi and 55 others. The area of these reference books is 405 sq. Km. Feet. Reference services are provided free of charge.
4. **Circulation Section** - Books are exchanged under this section. Readers are given books as per their demand
5. **Administration Department** - In the administration of this library, there are four posts of Librarian, Assistant Librarian, Clerk and Peon to look after the library. Like these departments, the library also has various departments. It has competition examination department, reading room department
6. **Donation /Subscription**

   The organization provides books and texts to very decent readers. If you want to become a subscriber, the entrance fee is Rs. 25, Rs. 20 per month and the annual subscription is Rs. 200. They can read two books at a time. If you pay five thousand rupees, you can become a patron of the organization. They are allowed to carry three books at a time.

Computerization

Over time, the library has implemented a computerized

system. Therefore, the work of registering entire books by purchasing the first software system is underway. Soon, readers will be able to search for the book they want through the software system.

Cultural events

Along with the book service, many cultural events are organized by the museum. From time to time lectures are given by eminent persons in the field of literature. Babasaheb Ambedkar Jayanti Lokmanya Tilak Death Anniversary, Ganesh Utsav and Library Gathering are organized by celebrating Birth Anniversary and Death Anniversary in this way. The best readers in the organization are honored every year. Various cultural as well as entertainment programs are organized on the occasion of the annual festival.

Undertaking :

Library classes have been organized by this library for the last several years. The training period is from March to May and the exams are held in June. Books in the library are delivered to the readers at home under the name 'Library at your doorstep'.

Awards :

Assistant Librarian Shri Chandrakantji Panse has been awarded the Best Librarian Award by the Government of Maharashtra for his contribution to reading culture and literature for more than a century.

Timing :

The library is open from 8 to 11 in the morning and from 5 to 8 in the evening. It is a public holiday and the library is completely closed on Fridays.

Conclusion :

By providing various services to the readers in this way, he is continuing the work of imparting knowledge. This is due to proper management and planning The library has a history of 100 years and is serving the readers till date. Such libraries should be enriched by government grants.

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गडचिरोली जिल्ह्यातील तरुणांचा ग्रामसभेतील सहभाग—एक अध्ययन

प्रा. डॉ. गणेश बी. खुणे

प्रस्तावना :

युवकांचा देश म्हणून गणल्या जाणाऱ्या भारत देशातील तरुणांच्या क्रियाशीलतेवर आपण महाशक्ती बनण्याचे स्वप्न साकारतोय. या युवावर्गाने राजकारणात अधिक सक्रियता दाखवून राजकारणाविषयी सकारात्मक दृष्टिकोन ठेवणे अनिवार्य आहे. परंतु हीच सक्रियता गडचिरोली जिल्ह्यासारख्या अतिमागास जिल्ह्याच्या संदर्भात ग्रामसभेतील सहभाग व सचेतना यासंदर्भात तपासली असता वेगळ्या स्थितीचे दर्शन होते. ग्रामीण भागातील तरुण वर्गाची ग्रामसभेतील सहभागीतेची स्थिती अतिशय हास्यास्पद असून युवावर्ग गावातील राजकीय क्रिया—प्रक्रियेविषयी पाहिजे त्या प्रमाणात सचेत आहे असे म्हणता येत नाही. ग्रामसभेविषयी ज्ञान या वर्गाला असले तरी सहभाग व प्रत्यक्ष कार्यवाहीच्या संदर्भात हा वर्ग निश्चितच कमकुवत आढळतो. राजकारणाकडे करिअर म्हणून युवकाने लक्ष केंद्रित करावे ही मानसिकता गडचिरोलीसारख्या अतिमागास जिल्ह्यातील तरुणांत दिसून येत नाही. याचा परिणाम ग्रामीण विकासावर होताना दिसून येतो. गावाच्या विकासकार्यापासून तरुणवर्ग अजूनही अलिप्त असल्याचे दिसून येते. त्यामुळे गाव अनेक समस्यांच्या विळख्यात आहे. त्यामुळे तरुणांनी गावातील राजकीय क्रिया—प्रक्रियेत अधिक सक्रियता दाखवून सत्ता सूत्रे आपल्या हातात घेणे व ग्रामसभेच्या माध्यमातून गावाचा सर्वांगीण व सर्वदूर असा विकास करणे अनिवार्य आहे. किंबहुना अध्ययन क्षेत्रातील युवावर्ग मात्र राजकीय दृष्ट्या उदासीन, अशिक्षित असल्याचे दिसून येते. ही उदासीनता ग्राम विकासावर विपरीत परिणाम करणारी आहे.

बीजसंज्ञा—गडचिरोली जिल्हा, आदिवासी समुदाय, आदिवासी तरूण, ग्रामसभा, ग्रामपंचायत,

"हिंदुस्थान हा जगातील सगळ्यात मोठा युवकांचा देश आहे. हिंदुस्थानात 65 टक्के युवकांची संख्या आहे. युवा पिढीच्या क्षमता व ताकदीवर हिंदुस्थान

महासत्ता बनण्याचे स्वप्न पाहत आहे."[1] अशा कर्तृत्ववान तरुणांनी राजकारणाकडे सकारात्मक दृष्टिकोनातून पाहणे अत्यंत उपयुक्त आहे. कारण युवकांच्या हातात सत्तेची सूत्रे सोपवून ज्येजांनी राजकारणापासून अलिप्त राहणे जागतिक महासत्ता बनू पाहणाऱ्या आपल्या देशाकरिता दिवास्वप्नच ठरेल. त्यामुळे युवकांनी अधिकाधिक राजकारणात सहभागी होऊन किंबहुना राजकीय सत्तासूत्रे आपल्या हाती घेऊन अधिक सकारात्मकतेने राजकारणाकडे पाहणे गरजेचे आहे. भारतीय युवावर्ग जितका राजकीय क्रिया–प्रक्रियेत एक करिअर म्हणून सहभागी होईल तितकाच भारताचा राजकीय विकास व्हायला उशिर लागणार नाही.

"गडचिरोली जिल्हयात 2001 च्या जनगणनेनुसार एकूण लोकसंख्येच्या 38.70 टक्के (371696) लोकसंख्या अनूसुचित जमातीची असून 187017 पुरूष तर 184641 स्त्रियांचा समावेश आहे."[2] या लोकसंख्येत सर्वाधिक प्रमाण युवकांचे असून गावच्या राजकारणाविषयी कितपत सजग व सतर्क आहे. किंबहुना त्यांची राजकीय सहभागिता कितपत आहे हा अभ्यासाचा विषय आहे. गडचिरोली संपूर्ण भारतातील आदिवासी, जंगलव्याप्त व अविकसित जिल्हा म्हणून गणला जातो. विरळ लोकसंख्या, घनदाट जंगल, रस्ते व शैक्षणिक सुविधांचा अभाव, डोंगर–दऱ्या, मागासलेपणा असे या जिल्ह्याचे वैशिष्ट्य आहे. "आदिवासीचे जीवन अतिकष्टाचे मागासलेले व यातनापूर्ण आहे. अपुरी व अप्रगत शेती, कर्जबाजारीपणा, वेठबिगार पदधती, व्यापारी, सावकार, जमीन मालकाकडून होणारे शोषण व प्रगत समाजाशी आलेल्या संपर्काने निर्माण झालेले नवनवीन प्रश्न यामुळे आदिवासी समुदाय आपले स्वत्व गमावून बसला आहे."[3] अशी विदारक स्थिती या समुदायाची आहे.

संपूर्ण देशात युवक वर्गाची राजकीय सहभागीता वाढत असली तरी गडचिरोली जिल्ह्यातील या प्रवर्गाची स्थिती ग्रामसभेच्या संदर्भात तपासण्याचा संशोधकांचा मानस आहे.

पंचायत व्यवस्थेत ग्रामसभेला अधिक महत्त्वपूर्ण स्थान प्राप्त झाले आहे. गावची संसद म्हणून ग्रामसभेकडे पाहिले जाते. किंबहुना ग्रामसभा हीच गावची निर्णय निर्धारण सभा बनली असल्याने तिला या व्यवस्थेने सर्वाधिकार दिले आहेत व गावाविषयी नियोजन आराखडा किंबहुना ग्रामविकासाची योजना, निधी व खर्च या संदर्भातील सर्वाधिकार या सभेला असून ग्रामपंचायतीवर नियंत्रण या

सभेचे स्थापित झाले आहे. ग्रामसभा या सर्व निर्णयांना संमती देऊन ग्राम विकासाला गती देण्याचे काम करते. ”आजच्या काळात प्रातिनिधिक शासन पद्धतीच्या अथवा अप्रत्यक्ष लोकशाहीच्या युगात ग्रामसभा म्हणजे प्रत्यक्ष लोकशाहीचा अभिनव प्रयोग होय.“[4]

परंतु जिल्ह्यातील तरुण वर्ग ज्यांच्याकडून देशाच्या उज्वल भविष्याची अपेक्षा केली जाते. हा प्रवर्ग ग्रामसभा, ग्रामसभेतील सहभाग याविषयी कितपत सचेत व सहभागी आहे हे तपासणे निकडीचे आहे. जिल्ह्यातील युवावर्गाने गावातील राजकारणात केवळ निवडणुकीपुरते सहभागी न होता ग्रामपंचायतीच्या प्रत्येक क्रियाविधित सहभागी व्हावेत. व ग्रामसभेला केंद्रस्थानी ठेवून काम करावे हा संशोधनाचा विषय आहे.

संशोधन क्षेत्रः

संशोधन क्षेत्र संपूर्ण गडचिरोली जिल्हयापुरते मर्यादित असून जिल्हयातील 100 ग्रामपंचायतींचा समावेश संशोधन क्षेत्रात केला गेला आहे.

संशोधन पद्धती :

प्रस्तुत संशोधनात सर्वेक्षण पद्धतीचा वापर करण्यात आला आहे.

नमुना निवड :

अध्ययन क्षेत्र विस्तृ असल्याने संशोधनाशी संबंधित प्रत्येक एककाशी संबंध स्थापित करणे अशक्य होते. त्यामुळे समग्रातून नमुना म्हणून 100 ग्रामपंचायतींची निवड करून प्रत्येक ग्रामपंचायती मधून 6 तरुण याप्रमाणे 600 एककांची निवड केली गेली. याकरिता नमुना निवडीच्या सोयीस्कर यादृच्छिक नमुना निवड पद्धतीचा अवलंब करण्यात आला आहे.

संशोधनाचे महत्त्व :

प्रत्येक राजकीय व्यवस्थेत युवावर्गाने मनावर घेतले तर व्यवस्था परिवर्तन सहज करता येते. त्यामुळे युवावर्गाने सामाजिक, आर्थिक, राजकीय व समाज जीवनाच्या प्रत्येक अंगात आत्यंतिक सहभागी होऊन क्रियाशील होणे गरजेचे आहे. ज्या व्यवस्थेत युवावर्ग व्यवस्था परिवर्तनात सहभागी होतो तो

समाज अधिक परिवर्तनशील असतो.

भारतात युवावर्ग क्रियाशील असेल तर भारतीय समाजव्यवस्थेत परिवर्तन व्हायला उशीर लागणार नाही. परंतु युवावर्ग पाहिजे त्या प्रमाणात सामाजिक क्रिया–प्रक्रियेत सहभागी होतांना दिसून येत नाही. वर्तमानात युवा वर्गाची क्रियाशीलता थोडी वाढली असली तरी पण जो सहभाग युवा वर्गाचा असणे अनिवार्य आहे त्यात निश्चितच अत्यल्प प्रतिसाद दिसतो.

गावाच्या विकासाची धुरा ग्रामपंचायतीवर सोपवून पंचायतराज व्यवस्थेने ग्रामसभेला गावात सर्वोच्च स्थान प्राप्त करून दिले. पंचायत राज व्यवस्थेने ग्रामसभेला गावाची संसद म्हणून ग्रामव्यवस्थेत विकास व सुधारणांचे बटन ग्रामस्थांच्या हातात सोपविले. व त्याला कायद्याचे पाठबळ प्राप्त करून दिले. परंतु जिल्ह्यातील युवावर्ग समाज परिवर्तनाच्या किंबहुना राजकीय क्रिया–प्रक्रियेत कितपत सहभागी होतो हे तपासणे अगत्याचे आहे. युवा वर्ग राजकारणाकडे करिअर म्हणून पाहतो किंवा नाही किंबहुना युवावर्गाची गावातील राजकीय सहभागाची स्थिती काय आहे? त्यांचा ग्रामसभेतील सहभाग, ग्रामसभेच्या क्रिया–प्रक्रिया याविषयी माहिती किंबहुना ग्रामसभा ग्रामपरिवर्तनाचे साधन आहे त्यामुळे ग्रामसभेविषयी युवा वर्गात असणारी चेतना याविषयी अभ्यास करणे गरजेचे आहे. युवावर्गाच्या उपरोक्त अध्ययनाचे कारण म्हणजे युवावर्ग जोपर्यंत राजकारणाला करिअर म्हणून पाहणार नाही, राजकारणात सहभागी होणार नाही, तोपर्यंत गावातील राजकारण हे पारंपरिक पद्धतीने होत राहील. सोबतच गावात आमूलाग्र परिवर्तन शक्य तितक्या लवकर होताना दिसून येणार नाही.

त्यामुळे युवावर्गावर ही जबाबदारी आहे की त्यांनी राजकीय प्रक्रियेत सहभागी होऊन सत्तासूत्रे आपल्या हातात घेऊन, गावाच्या विकासात पाहिजे त्या प्रमाणात हातभार लावावा. ग्रामसभेच्या माध्यमातून गावाच्या प्रगतीमध्ये, विकासामध्ये किंबहुना राजकीय परिवर्तनामध्ये हातभार लावावा. यासाठी ग्रामसभा या घटकाविषयी युवकाची सचेतना, सहभाग व ग्रामसभेच्या क्रिया–प्रक्रियेत युवकांचे स्थान काय आहे? याकरिता गडचिरोलीसारख्या अतिमागास जिल्ह्यातील युवा वर्गाचे ग्रामसभेतील स्थान व क्रियाशीलता तपासण्याचा प्रयत्न सदर संशोधन पत्राद्वारे केला गेला आहे.

संशोधनाची उद्दिष्टे :

1) ग्रामसभा या घटका विषयीची युवकांमधील जागृतता तपासणे.
2) युवकांचा ग्रामसभेतील सहभाग तपासणे.
3) गावाच्या विकासासाठी ग्रामसभेचा उपयोग तरुणांनी कितपत करून घेतला यांचा शोध घेणे.
4) युवकांमधील ग्रामविकासाची चेतना, युवकांची राजकारणातील सक्रियता या बाबींचा शोध घेणे.

संशोधनाची गृहितके :

1) युवकांनी राजकारणाला करिअर म्हणून निवडले असून त्याची सुरुवात गावापासून केली आहे.
2) ग्रामसभेतील युवकांचा सहभाग हा अत्यधिक आहे.
3) ग्रामसभेचा उपयोग करून गावच्या अनेक समस्या युवकांनी सोडविल्या आहेत.
4) ग्रामसभा गावची संसद म्हणून गावाच्या विकासात महत्त्वपूर्ण ठरली आहे.

सारणी क्रमांक –1.

ग्रामसभेविषयी माहीती असणेसंदर्भातील सारणी

अ. क्र.	प्रतिसाद	वारंवारिता	प्रमाण (%)
01	होय	377	62.84
02	नाही	223	37.16
	एकूण	**600**	**100**

उत्तर होय असल्यास ग्रामसभेचे ग्रामपंचायतीवरिल नियंत्रणासंदर्भातील सारणी 1.1

अ. क्र.	प्रतिसाद	वारंवारिता	प्रमाण (%)
01	होय	09	2.39
02	नाही	62	16.45
03	माहीत नाही	306	81.16
	एकूण	**377**	**100**

उपरोक्त सारणी ग्रामसभा या घटका विषयी माहिती असणे या संदर्भातील असून गडचिरोली जिल्ह्यातील 600 युवकांपैकी 377 म्हणजेच 62.84 टक्के युवकांनी होकारार्थी प्रतिसाद दिला. तर 223 युवक ग्रामसभा म्हणजे काय हे माहीत नसल्याचे सांगतात. तर होय म्हणणाऱ्या 377 उत्तरदात्यांपैकी ग्रामसभा ग्रामपंचायती वर नियंत्रण ठेवते काय असे विचारले असता केवळ 09 युवकांनी होय तर 62 युवकांनी नाही व 366 उत्तरदाते माहिती नसल्याचे सांगतात.

यावरून असे स्पष्ट होते की, जिल्ह्यातील युवकांना ग्रामसभेविषयी माहिती असल्याचे प्रमाण 62.84ः आहे. म्हणजे ग्रामसभा गावाची संसद असून गावाविषयी निर्णय घेणारी किंबहुना नियंत्रण ठेवणारी संस्था आहे. ग्रामसभा गावाच्या विकासाची दशा आणि दिशा निश्चित करते. परंतु गावातील तरुणांना याविषयी माहिती असावयास पाहिजे होती. त्यांचे प्रमाण अधिकाधिक आहे परंतु तरुणांचा मोठा घटक या विषयी अनभिज्ञ असल्याचे दिसते. आणि अधिकाधिक तरुणांना ग्रामसभा ग्रामपंचायतीवर नियंत्रण ठेवते अथवा नाही याची माहिती नसणे ही शोकांतिका आहे. ज्या तरुणांच्या भरवशावर देश महासत्ता होण्याचे स्वप्न आपण पाहतो. ती तरुणाई गावातील राजकीय क्रिया–प्रक्रियेत फार क्वचितच सक्रिय व रुची घेताना दिसते, त्याला ग्रामसभेविषयी माहिती असली तरी तिचा कितपत प्रभाव ग्रामपंचायत किंवा गावावर पडतो याविषयी मात्र उदासीन असल्याचे दिसून येते. किंबहुना गावाच्या राजकीय क्रिया–प्रक्रियेत तरुणांनी अधिकाधिक सक्रिय होऊन, गावाची सत्तासूत्रे स्वतःच्या हातात घ्यायला हवी व अधिक जोमाने गावाच्या विकासात आपला ठसा उमटवायला हवा. परंतु यासंदर्भात तरुणांची स्थिती पाहिजे तशी योग्य नाही तर ती खूपच बिकट आहे.

सारणी क्रमांक – 2.

ग्रामसभेतील युवकांचा सहभाग दर्शक सारणी

अ. क्र.	प्रतिसाद	वारंवारिता	प्रमाण (%)
01	होय	102	17
02	नाही	498	83
	एकूण	600	100

सारणी क्रमांक – 3.

ग्रामसभेत प्रश्न मांडणे यासंदर्भातील सारणी

अ. क्र.	प्रतिसाद	वारंवारिता	प्रमाण (%)
01	होय	17	16.67
02	नाही	85	83.33
	एकूण	102	100

ग्रामसभेत प्रश्न मांडणे यासंदर्भातील उपरोक्त सारणी असून ग्रामसभेत सहभाग घेणारे युवक हे केवळ शरीराने सहभाग घेतात की गावातील समस्या संदर्भात प्रश्नही विचारतात या संदर्भातील आहे. यात 102 एकूण युवकांपैकी 17 युवकांनी प्रश्न उपस्थित केले तर 85 युवक म्हणजे 84 टक्के युवक नाही असा प्रतिसाद देतात. ते फक्त शरीराने ग्रामसभेत उपस्थित राहतात.

यावरून असे स्पष्ट होते की युवकांचा ग्रामसभेतील सहभाग हा अत्यंत अत्यल्प स्वरूपाचा व त्यातही केवळ शरीराने हजर राहण्याचे प्रमाण अधिकाधिक आहे. अशा सहभागाने कोणतेही काम साध्य होत नाही. सहभाग हा क्रियात्मक असावा परंतु केवळ 16.67 टक्के तरुण प्रश्न विचारल्याचे सांगतात. एकूणच हे प्रमाण खूपच अत्यल्प असून एकूण उत्तरदात्यांच्या प्रमाणात हे प्रमाण फक्त 2.83

टक्के एवढे म्हणजे खूपच कमी आहे. एकूणच ग्रामसभा, तिचे कार्य, तिची उपयुक्तता याविषयी जिल्ह्यातील युवकांना नाहीच्या बरोबरीचे ज्ञान आहे. ज्ञान असते तर युवकांनी गावच्या विकासासंदर्भात प्रश्न उपस्थित केले असते. एकूणच अध्ययन क्षेत्रातील तरुण गावातील राजकारणाविषयी कितपत सचेत आहेत याचे दर्शन होते.

निष्कर्ष –

1) अध्ययन क्षेत्रातील युवकांना ग्रामसभा या घटकाविषयीचे ज्ञान हे केवळ संस्थेची माहिती असण्यापुरतेच आहे. तिचे कार्य व भूमिका याविषयी मात्र युवावर्ग अनभिज्ञ आहे. युवा वर्गात असणारी ही उदासीनता निश्चितच खेदजनक आहे

2) ग्रामसभेच्या सहभागाच्या संदर्भातही युवा वर्गामध्ये अनवस्था असून ज्या तरुणांकडून आपण भारताला महाशक्ती बनविण्याची अपेक्षा करतो. तो वर्ग कितपत राजकीय उदासीन आहे याचे दर्शन होते. राजकारणाकडे करिअर म्हणून युवक बघताना दिसत नाही.

3) ग्रामसभा गावची संसद असून, ग्रामसभेच्या माध्यमातून गावाचा सर्वांगीण आणि स्वयंपूर्ण विकास होतो परंतु तरुणांनी याकडे दुर्लक्ष केल्याचे दिसून येते. युवावर्गाची सहभागीता अत्यल्प असल्याने गावातील समस्या आहे त्या स्थितीत आहेत. त्यामुळे ग्रामसभा गावाच्या विकासात महत्त्वपूर्ण ठरली असे म्हणता येत नाही.

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राष्ट्रीय शिक्षण नीती 1986 आणि राष्ट्रीय शिक्षण नीती 2020 यांचे तुलनात्मक अध्ययन

डॉ. हर्शना रा. सोनकुसरे

प्रस्तावना :

अधिकार आणि कर्तव्य हे शब्द परस्परावलंबी आहे. व्यक्तीला जे हक्क किंवा अधिकार प्राप्त होत असतात, त्या अधिकाराबरोबरच त्याचे विशिष्ट कर्तव्यही असते. मनुष्याला जो हक्क प्राप्त होतो त्या हक्काचा उपयोग प्रत्येकाने सामाजिक हिताकरिता करायना पहिजे. वास्तविक सामाजिक हिताकरिता प्रत्येक व्यक्तीला आवश्यक असणा—या गोष्टी म्हणजे त्या व्यक्तीचे अधिकार होत. ज्या गोष्टीशिवाय व्यक्ती स्वतःचे जीवन योग्य प्रकारे जगू शकत नाही अशाच गोष्टींचा अंतर्भाव अधिकारामध्ये होत असतो.

मानवी मूलभूत अधिकारांचा जर आपण विचार केला तर 'शिक्षणाचा अधिकार' हा एक मूलभूत अधिकार आहे. ज्यानुसार प्रत्येक मनुष्याला शिक्षण घेणे क्रमप्राप्त ठरते. दुस—या शब्दात शिक्षण घेणे प्रत्येक मनुष्याचा जन्मसिध्द अधिकार आहे. ज्या व्यक्तीला शिक्षण मिळाले नाही ती व्यक्ती स्वतःचा योग्य विकास करू शकत नाही. शिक्षणाद्वारे व्यक्तीच्या चारित्रिक, सांस्कृतिक, लोकतांत्रिक इत्यादी गुणांचा विकास होतो. शिक्षण व्यक्तीमध्ये स्वतंत्र विचार आणि चिंतन करण्यास प्रवृत्त करते. शिक्षणद्वारा समानता, स्वतंत्रता, धर्मनिपेक्षता, समाजवाद आणि न्याय यांची प्राप्ती करता येते. तसेच शिक्षण आर्थिक विकास करण्याससुध्दा साहायक आहे. शिक्षणद्वारा वर्तमान आणि भविष्य यांची निर्मिती केली जावू शकते त्यामुळेच वास्तविक रूपात शिक्षण एक उत्तम साधन आहे.

शिक्षणाचे दरवाजे जाती, धर्म आणि लिंग यांच्या भेदभावाशिवाय सर्वां करिता उघडे आहे. त्यामुळे शिक्षणाचे राष्ट्रीयीकरण होणे अनिवार्य आहे. त्याकरिताच 1986 मध्ये राष्ट्रीय शिक्षण नीतीची अमलबजावणी करण्यात आली.

शोधसंज्ञा : राष्ट्रीय शिक्षण नीती, शिक्षण व्यवस्था, प्राथमिक शिक्षण, माध्यमिक शिक्षण, उच्च शिक्षण

राष्ट्रीय शिक्षण नीती 1986 ची मूलतत्त्वे

1. संपूर्ण देशात 10̤23 शिक्षण संरचना लागू करणे.
2. शिक्षण क्षेत्रात दिसून येणाऱ्या असमानतेला दूर करून सर्वांकरिता शिक्षणाच्या समान संधी उपलब्ध करून देणे.
3. महिलांच्या स्थितीत बदल घडवून आणण्याकरिता शिक्षणचा एक साधन म्हणून उपयोग करणे.
4. शिक्षण संस्थांमध्ये महिला विकासाचे कार्यक्रम सुरू करणे.
5. निर्धन किंवा गरीब कुटुंबातील मुलांना वयाच्या 14 वर्षापर्यंत अनिवार्य रूपात शिक्षण घेण्याकरिता प्रोत्साहित करणे.
6. नवोदय विद्यालयांची स्थापना करणे.
7. अनुसूचत जातीच्या विद्यार्थ्यांकरिता शिष्यवृत्ती आणि विद्यार्थी गृहांची निर्मिती करणे.
8. राष्ट्रीय ग्रामीण रोजगार कार्यक्रम आणि रोजगार हमी कार्यक्रम यांची व्यवस्था करणे.
9. शिशु पालनपोषण केंद्राची स्थापना करणे.
10. उच्च शिक्षणात संशोधन करण्याकरिता आर्थिक मदत देणे.
11. उच्च शिक्षणात अधिक संधी प्राप्त व्हाव्यात आणि शिक्षणाला जनतांत्रिक बनविण्याकरिता विद्यापीठांची निर्मिती करणे.
12. महिला, आर्थिक आणि सामाजिक रूपात कमजोर वर्ग आणि अपंग यांच्याकरिता सुध्दा तांत्रिक शिक्षणाची योग्य व्यवस्था करणे.
13. शिक्षण व्यवस्थेच्या अंमलबजावणीकरिता सर्व शिक्षकांचे कर्तव्य निशिचत करणे.
14. शिक्षण संस्थांचे मूल्यांकन करणे.
15. प्रौढशिक्षणाची योग्य व्यवस्था करणे.
16. उच्च माध्यमिक स्तरावर व्यावसायिक पाठ्यक्रम उपलब्ध केला जाईल.
17. ऑपरेशन ब्लॅक बोर्ड लागू करणे.

राष्ट्रीय शिक्षण नीती 1986 चे दोष :

1. शिक्षण संस्थांनी प्रवेशाकरिता मोठ्याप्रमाणात धनराशी घेणे सुरू केले

त्यामुळे मोठ्या प्रमाणात लोकांचे आर्थिक शोषण होवू लागले.

2. ऑपरेशन ब्लॅक बोर्ड अंतर्गत प्राथमिक शाळांमध्ये जे भवन तयार करण्यात आले व जी शिक्षण सामग्री वापरण्यात आली ती अत्यंत खालच्य दर्जाची होती.
3. योग्य विद्यार्थ्यांकरिता नवोदय विद्यालय स्थापन करण्याचा उद्देश होता, परंतु ज्या विद्यार्थ्यांकरिता या विद्यालयाची स्थापना करण्यात आलेली होती ते विद्यार्थी त्याचा लाभ घेत नसल्याचे दिसून येते.
4. महाविद्यालयीन स्तरावर जे व्यावसायिक अभ्यासक्रम सूरूकरण्यात आले त्यामध्ये संसाधने आणि योग्य शिक्षकांची उणीव दिसून येते.
5. या शिक्षणनीती मध्ये आंतरिक मूल्यांकनावर भर दिला गेला ज्यामुळे विद्यार्थ्यांचे शोषण होण्यास वाव मिळाला.

याप्रकारे असे म्हणता येईल की, राष्ट्रीय शिक्षण नीती 1986 देशातील पहिली नीती असून या नीतीसोबत त्याची कार्ययोजना सुध्दा बनविण्यात आलेली होती. तसेच या नीतीची अंमलबजावणी सुध्दा करण्यात आली. त्याचप्रमाणे तिला योग्य प्रकारे कार्यान्वित करण्याकरिता प्रयत्न सुध्दा करण्यात आले. परंतु या नीतीचे जेवढे सकारात्मक परिणाम दिसून यायला पाहिजे होते, ते तसे दिसून आले नाही. या नीतीमध्ये काही उणीवा आहेत हे मान्य करावे लागेल. या उणीवा दूर करण्याकरिता व शिक्षण क्षेत्र अधिक विकसित आणि योग्य प्रकारे कार्यान्वित करण्याकरिता 'राष्ट्रीय शिक्षण नीती 2020' तयार करण्यात आली. याठिकाणी आपण 'राष्ट्रीय शिक्षण नीती 2020' च्या काही प्रमुख महत्त्वपूर्ण बिंदूंची चर्चा करू. परंतु नवीन शिक्षण नीतीची आवयकता का? या प्रश्नावर आपण थोडक्यात विचार करू.

1. बदलत्या परिदृश्याला लक्षात घेवून ज्ञानावर आधारित अर्थव्यवस्थेची आश्यकतेची पूती करण्याकरिता नविन्य शिक्षण नीतीची आवश्यकतेची पुर्ती आहे.
2. शैक्षणिक गुणवत्ता वाढविणे, नविन्य आणि संशोधनाला प्रोत्साहित करण्याकरिता नवीन शिक्षण नीतीची आवश्यकता आहे.
3. भारतीय शिक्षण व्यवस्थेला वैश्विक स्तरावर पोहचविणे आणि शिक्षणाचे जागतिक निकष स्वीकार करण्याकरिता नवीन शिक्षण नीतीची

आवश्यकता आहे.

नवीन शिक्षण नीती अमलात आणण्यामागची मुख्ये कारणे बघितल्यानंतर राष्ट्रीय शिक्षण नीती 2020 ची प्रमुख वैशिष्ट्ये यांचा थोडक्यात विचार करू.

राष्ट्रीय शिक्षण नीती 2020 ची काही प्रमुख वैशिष्ट्ये

1. 3 ते 8 पर्यंतच्या मुलांच्या शैक्षणिक अभ्यासक्राचे दोन भागात विभाजन.
2. प्राथमिक शिक्षणाला विविध स्तरिय खेळावर आधारित बनविण्याला प्राथमिकता देणे.
3. इयत्ता 5 वी पर्यंतचे शिक्षण मातृभाषा किंवा स्थानीय किंवा क्षेत्रीय भाषेत देण्यावर भर देणे. त्याचप्रमाणे या नीतीच्या अंतर्गत मातृभाषेला इयत्ता आठवी आणि त्यापुढील शिक्षणात प्राथमिकता देण्याचा विचार आहे.
4. शाळा आणि उच्च शिक्षण घेणाऱ्या विद्यार्थ्यांकरिता संस्कृत आणि अन्य प्राचीन भारतीय भाषाचे विकल्प उपलब्ध असणे.
5. इयत्ता सहावी पासूनच शैक्षणिक अभ्यासक्रमात व्यावसायिक शिक्षण अंतर्भूत केले जाईल आणि त्यामध्ये इंटर्नशिपची सुध्दा व्यवस्था केली जाईल.
6. 'राष्ट्रीय शिक्षण संशोधन आणि प्रशिक्षण परिषद' द्वारा 'शालेय शिक्षणाकरिता राष्ट्रीय अभ्यासक्रम रूपरेखा' तयार केली जाईल.
7. 'विद्यार्थ्यांचा संपूर्ण विकास' हे उद्देश लक्षात घेवून इयत्ता 10 वी आणि 12 वी च्या परीक्षेमध्ये बदल केले जाईल आणि भविष्यात सत्र आणि बहुविकल्प प्रश्न यासारख्या बाबी अमलात आणल्या जातील.
8. विद्यार्थ्यांच्या प्रगतीच्या मूल्यांकनाकरिता 'परख' नावाच्या एका नव्या राष्ट्रीय मूल्यांकन केंद्राची स्थापना केली जाईल.
9. विद्यार्थ्यांच्या प्रगतीचे मूल्यांकन आणि विद्यार्थ्यांना भविष्याशी संबंधित निर्णय घेण्याकरिता 'कृत्रिम बुध्दिमत्ता' आधारित सॉफटवेयरचा वापर केला जाईल.
10. शिक्षकोच्या नियुक्ती करिता प्रभावी आणि पारदर्शी प्रक्रिया अमलात आणली जाईल तसेच वेळोवेळी घेण्यात आलेल्या कार्य मूल्यांकनाच्या आधारावर पदोन्नती दिली जाईल.

11. स्नातक अभ्यासक्रमात मल्टीपल एन्ट्री आणि एक्झिट व्यवस्था स्वीकारण्यात आलेली आहे. यामध्ये 3 ते 4 वर्षच्या स्नातक अभ्यासक्रमात विद्यार्थी कोणत्याही स्तरावर अभ्यासक्रम सोडू थकेल आणि त्याअनुरूप त्याला प्रमाणपत्र किंवा पदवी प्रदान केली जाईल.
12. नवीन शिक्षण नीती अनुसार एम. फिल. अभ्यासक्रम बंद करण्यात आलेला आहे.
13. उच्च शिक्षणाकरिता 'भारत उच्च शिक्षण आयोग' ची स्थापना केली जाईल.

याप्रकारे 'राष्ट्रीय शिक्षण नीती 1986' मध्ये असलेल्या उणीवा लक्षात घेवून 'राष्ट्रीय शिक्षण नीती 2020' तयार करण्यात आलेली आहे. राष्ट्रीय शिक्षण नीती 2020 नुसार शिक्षणाची व्याप्ती, गुणवत्ता आणि जबाबदारी सारख्या मुद्यांवर विशेष भर दिला आहे.

राष्ट्रीय शिक्षण नीती 2020 चे फायदे

1. ही नीती विद्यार्थ्यांना लहान वयातच वैज्ञानिक स्वभाव विकसित करण्यास मदत करेल.
2. राष्ट्रीय शिक्षण नीती 2020 चा उद्देश उच्च शैक्षणिक संस्थानांची गुणवत्ता वैशिवक निकषाच्या अनुरूप स्थापित करणे हा आहे.
3. नवीन शिक्षण नीती विदेशी महाविद्यालय आपल्या परिसरात स्थापित करण्याची अनुमती देत असल्यामुळे विदेशात जाण्यास असमर्थ असणाऱ्या विद्यार्थ्यांना त्याचा अनुभव आणि जागतिक प्रदर्शन प्राप्त करण्यास मदत मिळेल.
4. ही नीती मूल्यांवर आधारित शिक्षणाला प्रोत्साहित करते.

निष्कर्ष :

एकंदरीत मानवी जीवनात शिक्षणाचे महत्त्व लक्षात घेता गुणवत्तापूर्ण शिक्षण उपलब्ध करण्याच्या उद्देशाने नवीन शिक्षण नीती सकारात्मक असल्याचे दिसून येते. ही शिक्षण नीती शिक्षणच्या क्षेत्रात नवीन आणि सर्वांगीण परिवर्तनाची आधारशिला ठेवेल. ही शिक्षण नीती 21 व्या शतकाच्या आवश्यकतेनुसार भााळा आणि महाविद्यालयीन शिक्षणाला अधिक परिपूर्ण,

लवचिक बनवून भारताला ज्ञानावर आधारित एक जीवंत समाज आणि जागतिक महाशक्ती मध्ये रूपांतरित करून विद्यार्थ्यांत मध्ये अंर्तभूत गुणांना समोर आणेल. अतः 'राष्ट्रीय शिक्षण नीती 2020' एक चांगली शैक्षणिक नीती आहे. कारण या नीतीचा मुख्य उद्देश शिक्षण व्यवस्थेला आणि प्रणालीला 21 व्या शतकात विकासाच्या ध्येयाच्या अनुरूप समग्र, लवचिक, बहु–विषयक बनविणे हा आहे. शेवटी आपल्याला असे म्हणता येईल की, राष्ट्रीय शिक्षण नीती 2020 ही राश्ट्रीय शिक्षण नीती 1986 पेक्षा अधिक गुणकारी आणि सकारात्मक लाभ देणारी आहे.

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शारीरिक गतिविधि और कोविड–19

डॉ. प्रवीण गोपालराव पाटील

सारांश :

उपरोक्त विषय अंतर्गत संशोधन कर्ता ने शारीरिक गतिविधि और कोविड–19 पर जोर दिया है ! इन्होने शारीरिक व्यायाम, मानसिक ओर बौदिधीक विकास के बारे में मनुष्य के शरीर का सर्वांगिण विकास सामाजिक गतिविधीयों को ध्यान में रखते हुये कोविड–19 के प्रभाव से बचने के लिये समाज में हमें क्या क्या करना चाहिए इसका सर्वांगीण विचार करके उपाय सुझाने का प्रयत्न किया है !

शोधसंज्ञा : शारीरिक ,मानसिक, गतिविधि, कोविड–19,

प्रस्तावना :

कोविड–19 महामारी पुरी दुनिया में एक अभूतपूर्व घटना है। दुनिया भर में, व्यापक सामाजिक दुरी करने की नीतियों को लागू किया जाता है, लोगों की दैनिक गतिविधियों को प्रतिबंधित किया जाता है और दुनिया भर में सरकारों से ओर सामाजिक संस्थाओंसे लोगों को सुरक्षित रहने और घर पर ही दुरी बनाये रहने के लिए कहा जाता है। इसका निश्चित रूप से मतलब है कि ज्यादातर लोग अपना ज्यादातर समयघर पर बिताएंगे ओर अपनी सुरक्षा खुद ही कर सकेंगे।

सोशल डिस्टेंसिंग के इन उपायों का मतलब है कि दुरी बनाये रखे ओर लोगों के पास शारीरिक रूप से सक्रिय होने के बहुत कम अवसर हैं, खासकर अगर चलने या साइकिल चलाने जैसी गतिविधियां, या इत्मीनान से गतिविधि में भाग लेना जैसे जीम जाना, मैदानी खेल–कुद करना, टहलना,, जिम जाना प्रतिबंधित किया जा रहा है ! इसके अलावा, ये कठोर उपाय लंबे समय तक घर पर बैठे रहना भी इतना आसान बनाते हैं। इस शारीरिक निष्क्रियता का प्रभाव स्वास्थ्य और सामाजिक देखभाल और दुनिया भर के लोगों की मानसिक भलाई

जैसे कई क्षेत्रों में देखा जा सकता है।

गतिविधि की परिभाषा :

शारीरिक गतिविधि को कंकाल की मांसपेशियों द्वारा उत्पादित किसी भी शारीरिक आंदोलन के रूप में परिभाषित किया जाता है जिसके लिए ऊर्जा व्यय की आवश्यकता होती है। शारीरिक गतिविधि के दो घटक हैं जिन पर विचार करने की आवश्यकता है:

1. एरोबिक फिटनेसः इसमें आमतौर पर मध्यम से जोरदार गतिविधि शामिल होती है जो आपको थोड़ा गर्म महसूस कराती है और आपकी सांस लेने की दर, सांस लेने की गहराई और आपकी हृदय गति में वृद्धि का कारण बनती है।
2. शक्ति और संतुलनः यह अक्सर शारीरिक गतिविधि का भूला हुआ घटक होता है लेकिन यह एक अनिवार्य हिस्सा है और इसके कई लाभ हैं। शारीरिक गतिविधि में शामिल हो सकते हैं:

शारीरिक गतिविधि के लाभ :

शारीरिक गतिविधि के कई फायदे हैं। इनमें शामिल हैं: अपनी प्रतिरक्षा प्रणाली की ताकत को मजबूत करना और बनाए रखना – संक्रमणों के प्रति कम संवेदनशील होना।

उच्च रक्तचाप को कम करता है वजन प्रबंधन हृदय रोग के जोखिम को कम करता है मधुमेह के जोखिम को कम करता है स्ट्रोक के जोखिम को कम करता है कुछ कैंसर के जोखिम को कम करता है हड्डी और मांसपेशियों की ताकत में सुधार करता है संतुलन में सुधार करता है लचीलेपन में सुधार करता है फिटनेस में सुधार करता है मानसिक स्वास्थ्य में सुधार करता है अवसाद के जोखिम को कम करता है संज्ञानात्मक गिरावट के जोखिम को कम करता है मनोभ्रंश की शुरुआत में देरी करता है। बाद का जीवन मौलिक आंदोलन कौशल के विकास में मदद करता है।

शक्ति और संतुलन प्रशिक्षण के लाभ

नए डब्ल्यूएचओ 2020 दिशानिर्देश इस बात पर जोर देते हैं कि शारीरिक गतिविधि की कोई भी मात्रा किसी से भी बेहतर नहीं है, भले ही अनुशंसित थ्रेसहोल्ड पूरे न हों (यह उस आबादी के लिए एक बहुत ही सकारात्मक संदेश है जो वर्तमान में वांछनीय न्यूनतम से काफी कम है)।

मुख्य सिफारिशें :

COVID–19 महामारी के दौरान, शारीरिक रूप से सक्रिय रहना हम सभी के लिए एक चुनौती होगी, लेकिन यह महत्वपूर्ण है कि हम सक्रिय रहने के तरीके खोजें और योजना बनाएं और अपने गतिहीन समय को कम करें। हालाँकि हमारे आस–पड़ोस, कस्बे, शहर, देश और दुनिया के आसपास हमारी आवाजाही प्रतिबंधित हो सकती है, लेकिन यह महत्वपूर्ण है कि हम सभी अधिक चलें और कम बैठें।

COVID–19 महामारी के दौरान शारीरिक गतिविधि का महत्व दुनिया भर में वर्तमान स्थिति के आलोक में, शारीरिक गतिविधि के कुछ लाभ विशेष रूप से COVID–19 महामारी के लिए प्रासंगिक हो सकते हैं। ये लाभ हैं: शारीरिक गतिविधि प्रतिरक्षा कार्य को बढ़ाती है और सूजन को कम करती है इसलिए यह संक्रमण की गंभीरता को कम कर सकती है। शारीरिक गतिविधि सामान्य पुरानी स्थितियों में सुधार करती है जो गंभीर COVID 19(यानी हृदय रोग, मधुमेह) के जोखिम को बढ़ाती है। चिंता और अवसाद के लक्षणों को कम करके शारीरिक गतिविधि एक महान तनाव प्रबंधन उपकरण है। शारीरिक गतिविधि कोर्टिसोल के स्तर को संतुलन में लाने में मदद करती है। तनाव और संकट (जैसे कि एक महामारी के दौरान) कोर्टिसोल के स्तर में असंतुलन पैदा करता है और यह प्रतिरक्षा समारोह और सूजन को नकारात्मक रूप से प्रभावित करता है।

लॉकडाउन के दौरान शारीरिक (इन) गतिविधि जैसा कि पहले ही दोहराया जा चुका है, हम अभूतपूर्व समय में रह रहे हैं और हम सीख रहे हैं क्योंकि हम इस महामारी के प्रभावों और प्रभावों के बारे में जानते हैं। शारीरिक गतिविधि और लॉकडाउन की अवधि या प्रतिबंधित और विनियमित आंदोलन के

संबंध में, कुछ सबूत सामने आ रहे हैं लेकिन यह अभी भी इस महामारी के शुरुआती चरण में है और हम कई महीनों तक "लॉक डाउन" के प्रभाव को पूरी तरह से नहीं समझ पाएंगे।

प्रारंभिक शोध निष्कर्ष :

यूनिवर्सिटी कॉलेज लंदन ने कोविड–19 महामारी के दौरान यूके में लोगों के मनोवैज्ञानिक और सामाजिक अनुभव पर एक सामाजिक अध्ययन शुरू किया। अध्ययन के दूसरे सप्ताह के दौरान शोधकर्ताओं ने 47,000 से अधिक प्रतिभागियों के व्यायाम और सामाजिक व्यवहार पर ध्यान दिया। यह ऐप–आधारित और स्व–रिपोर्ट किया गया डेटा है। इस अध्ययन के प्रारंभिक चरण के निष्कर्षों में शामिल हैं:

4 में से 1 व्यक्ति का कहना है कि उन्होंने पिछले 7 दिनों में कोई व्यायाम या हल्की शारीरिक गतिविधि नहीं की है। अध्ययन प्रतिभागियों ने बताया कि वे किसी भी मध्यम या ज़ोरदार व्यायाम में बिल्कुल भी शामिल नहीं थे। अध्ययन प्रतिभागियों ने बताया कि उन्होंने कोई हल्का व्यायाम नहीं किया था जैसे कि टहलने जाना। यहां तक कि युवा प्रतिभागियों (18–30 वर्ष) में भी पांच में से चार लोग मध्यम या उच्च तीव्रता वाली गतिविधि में शामिल नहीं होने की रिपोर्ट करते हैं। निदान की गई मानसिक और शारीरिक स्वास्थ्य स्थितियों वाले लोग कम से कम शारीरिक गतिविधि कर रहे हैं। वृद्ध लोग अधिक कोमल गतिविधि में संलग्न होते हैं, लेकिन घर पर व्यायाम में कम या समग्र रूप से मध्यम से ज़ोरदार व्यायाम करते हैं।

अकेले रहने वाले लोग सभी प्रकार की शारीरिक गतिविधियों में कम व्यस्त होते हैं। निम्न आय स्तर के लोग सभी प्रकार की शारीरिक गतिविधियों में कम व्यस्त होते हैं। ये शुरुआती निष्कर्ष हैं और ये परिणाम समय के साथ बदलने की संभावना है और जैसे–जैसे लॉकडाउन के उपाय आसान होंगे।

मानसिक तंदुरुस्ती :

शारीरिक गतिविधि और मानसिक कल्याण के बीच की कड़ी स्पष्ट है।

शारीरिक गतिविधि मानसिक स्वास्थ्य की भलाई का प्रबंधन करने का एक महत्वपूर्ण, महत्वपूर्ण तरीका है और यह महत्वपूर्ण है कि हम फिजियोथेरेपिस्ट के रूप में लोगों को इसका प्रचार करें, भले ही उनकी मानसिक स्वास्थ्य स्थिति का निदान किया गया हो। अध्ययनों से पता चला है कि लागू गतिहीन व्यवहार ने सात दिनों के भीतर स्वस्थ लोगों में अवसादग्रस्तता की भावनाओं और कम मूड को जन्म दिया है। लॉकडाउन और अलगाव की लागू अवधि में देशों के साथ दुनिया भर में वर्तमान स्थिति को ध्यान में रखते हुए, यह संभावित रूप से कई लोगों के मानसिक कल्याण पर भारी प्रभाव डाल सकता है और इससे भी अधिक यदि वे किसी भी प्रकार की शारीरिक गतिविधि में संलग्न नहीं होते हैं!

यह भी देखें: COVID–19 के समय में मानसिक स्वास्थ्य तनाव और लचीलापन, मानसिक स्वास्थ्य, शारीरिक गतिविधि और शारीरिक चिकित्सा और शारीरिक गतिविधि और मानसिक स्वास्थ्य मस्कुलोस्केलेटल डीकंडीशनिंग कम शारीरिक गतिविधि के साथ मस्कुलोस्केलेटल डीकंडीशनिंग की संभावना है। लॉकडाउन की अवधि के दौरान जहां कई लोगों की दैनिक गतिविधि प्रतिबंधित है, अधिकांश लोगों में मस्कुलोस्केलेटल डीकंडीशनिंग होने की संभावना है। फिट और स्वस्थ लोगों में यह कम ध्यान देने योग्य होगा, लेकिन वृद्ध लोगों में, निदान की गई स्वास्थ्य स्थितियों वाले लोग या जो लोग पहले से ही कार्यात्मक सीमा के बहुत करीब काम कर रहे थे, मस्कुलोस्केलेटल डीकंडीशनिंग अधिक स्पष्ट होगी। इस मस्कुलोस्केलेटल डीकंडीशनिंग का इन कमजोर आबादी पर महत्वपूर्ण प्रभाव पड़ सकता है और संभावित रूप से गिरने से संबंधित चोटों के जोखिम को बढ़ा सकता है, जैसे कि हिप फ्रैक्चर। इसके बदले में स्वास्थ्य और सामाजिक देखभाल सेवाओं पर प्रभाव पड़ेगा जो पहले से ही तनाव में हैं।

फिजियोथेरेपिस्ट के लिए एक कॉल टू एक्शन लॉकडाउन के दौरान शारीरिक निष्क्रियता के संभावित प्रभाव को ध्यान में रखते हुए, ऐसे तरीके हैं जिनसे फिजियोथेरेपिस्ट अपने रोगियों के जीवन में महत्वपूर्ण बदलाव ला सकते हैं:

1. चिकित्सकों को लोगों के मानसिक और शारीरिक स्वास्थ्य पर लॉकडाउन के प्रभाव के प्रति सचेत रहने की आवश्यकता है। अब, हमारे आकलन के समग्र पहलुओं पर पहले से कहीं अधिक जोर देने की जरूरत है,

विशेष रूप से इतने सारे लोगों की मानसिक भलाई पर तनाव को देखते हुए। लॉकडाउन के दौरान लोग अनिश्चित, चिंतित, चिंतित और अलग–थलग हैं।

2. चिकित्सकों को अपने रोगियों का आकलन करते समय मांसपेशियों की ताकत और डीकंडीशनिंग के पहलुओं पर विचार करने की आवश्यकता होती है। हालांकि यह "आमतौर पर" आकलन में माना जाता है, इसे प्राथमिकता देने की आवश्यकता हो सकती है और फिजियोथेरेपिस्ट को अपने ग्राहकों का समर्थन करने के तरीके खोजने की आवश्यकता होती हैः मांसपेशियों की ताकत हासिल करें संयुक्त सीमा हासिल करें भलाई का अनुकूलन करें यदि मस्कुलोस्केलेटल डीकंडीशनिंग के क्षेत्रों को संबोधित नहीं किया जाता है यह किसी व्यक्ति की उम्र बढ़ने की गति और उनकी समग्र भलाई को प्रभावित कर सकता है।

3. लॉकडाउन के दौरान, फिजियोथेरेपिस्ट लोगों को शारीरिक रूप से सक्रिय रहने के लिए समर्थन देकर वैश्विक कार्यबल के रूप में सक्रिय और प्रभावी हो सकते हैं।

पूर्वव्यापी अवलोकन अध्ययन के अनुसार, जो लोग लगातार निष्क्रिय रहते हैं, उनके अस्पताल में भर्ती होने की संभावना 2.26 गुना अधिक होती है, आईसीयू में भर्ती होने की संभावना 1.73 गुना अधिक होती है और उनकी मृत्यु की संभावना 2.49 गुना अधिक होती है। उम्र, गर्भावस्था और अंग प्रत्यारोपण के इतिहास के अलावा, लगातार निष्क्रिय रहने के कारण अस्पताल में भर्ती होने की सबसे अधिक संभावना COVID–19 को मिली।

मुख्य निष्कर्ष :

उपरोक्त शोध निबंध से यह निश्कर्श निकलता है की, संशोधन कर्ता ने शारीरिक गतिविधी और कोविड–19 के अध्ययन से निम्नलिखीत सारांश निकाला जा सकता है !

1. शारीरिक व्यायाम, मानसिक ओर बौदिधीक विकास के बारे में मनुष्य के शरीर का सर्वांगिण विकास होता है !
2. सामाजिक गतिविधीयोंको ध्यान में रखते हुये कोविड–19 के प्रभाव से

बचने के लिये हमें सामाजिक दुरी बनाये रखने का उपाय सुझाया है !

3. कोविड–19 के प्रभाव से बचने के लिये दैनंदिन सामाजिक गतिविधीयों कम करना चाहिए ओर अधिकतम समय घर में ही बिताना चाहिए !
4. प्रस्तुत भाोध निबंध के आशय में यह कहा जा सकता है की, अपनी सुरक्षा खुद ही करे जिससे कोविड–19 पर नियंत्रण पाया जा सकता है !
5. सबका साथ सबका विकास ओर कोविड–19 पर नियंत्रण यह सर्वांगीण विचार करके उपाय सुझाने का प्रयत्न किया है !

संदर्भ :

1. कोरोना वायरस सेल्फ आइसोलेशन के दौरान घर पर कैसे फिट और एक्टिव रहें। 25 मार्च 2020 को प्रकाशित।
2. विश्व स्वास्थ्य संगठन। शारीरिक गतिविधि। अंतिम बार ६ अप्रैल २०२० को देखा गया
3. नीमन डीसी, हेंसन डीए, ऑस्टिन एमडी, एट अल। शारीरिक रूप से स्वस्थ और सक्रिय वयस्कों में ऊपरी श्वसन पथ का संक्रमण कम हो जाता है। स्पोर्ट्स मेडिसिन 2011 के ब्रिटिश जर्नल; 45:987–992।
4. पब्लिक हेल्थ इंग्लैंड। वयस्कों और वृद्ध वयस्कों में सामान्य स्वास्थ्य लाभ के लिए मांसपेशियों और हड्डियों को मजबूत बनाने और संतुलन गतिविधियों। यूके के मुख्य चिकित्सा अधिकारियों के शारीरिक गतिविधि दिशानिर्देशों के अद्यतन के लिए तीव्र साक्ष्य समीक्षा का सारांश। जुलाई 2018 को प्रकाशित। (अंतिम बार 9 मई 2020 को एक्सेस किया गया)
5. मैक्लॉड जेसी, स्टोक्स टी और फिलिप्स एसएम (2019) प्रतिरोध व्यायाम प्रशिक्षण उम्र से संबंधित पुरानी बीमारी के प्राथमिक प्रतिवाद के रूप में। सामने। फिजियोल। 10:645.

राष्ट्रीय शिक्षण धोरणाच्या संदर्भात अष्टपैलू आणि कल्पक विद्यार्थ्यांच्या जडण–घडणीत ग्रंथालयाची भूमिका

डॉ. रमणिक एस. लेनगुरे

सार :

प्रस्तुत संशोधन पेपरमध्ये राष्ट्रीय शिक्षण धोरणाच्या संदर्भात अष्टपैलू आणि कल्पक विद्यार्थ्यांच्या जळण–घडणीत ग्रंथालयाची भूमिका याबद्दल चर्चा केली आहे जे आजच्या युगात आदर्श नीतिमत्तेची, व्यक्तिमत्व विकासात जडण–घडण करणारी शिक्षणाची आदर्शसंस्कृती रुजविण्यासाठी अत्यंत महतत्त्वांची आहे. तसेच प्रस्तुत संशोधनामध्ये विद्यार्थ्यांच्या शिक्षणाच्या वाटचालीत उच्च शिक्षण सोबतच आदर्श आचरण, उच्च विचार, सत्यवादी कृती, संशोधन वृत्ती, वैज्ञानिक विचार, जीवनाकडे पाहण्याचा दृष्टिकोण, अष्टपैलू व्यक्तिमत्व व कल्पनीता यावर प्रकाश टाकून, ग्रंथालयाच्या माध्यमाने हे गुण कसे रुजविता येतील यावर चर्चा केली आहे.

बीजसंज्ञा : राष्ट्रीय शिक्षण धोरण, व्यक्तिमत्त्व, अष्टपैलू कल्पनी शक्ती, विद्यार्थ्यांची जडण–घडण

प्रस्तावना :

मानवाचा सर्वांगीण विकास होण्यासाठी शिक्षण हा महत्त्वांचा पाया आहे व त्या अनुषंगाने ज्ञानाची साधने ग्रंथालये व वाचन हे त्याचा प्रगतीतील दागिना आहे. भारताला महासत्ता बनायचे असेल तर तळागाळातील लोकांना दर्जेदार शिक्षण उपलब्ध करून देणे व त्याची अंमलबजावणी करणे खूप महतत्त्वांचे आहे. जगातील इतिहासाचे राजकीय, शैक्षणिक, आर्थिक, भौगोलिक, सामाजिक, तत्त्वंज्ञानालक मूल्यमापन करून आपण व्यक्तिपरत्वे भिन्नता निर्माण करून त्याच्या महानतेच्या सीमा ठरवित असतो व व्यक्तीची महानता ठरवित असतो. सखोल अध्ययनानंतर असे लक्षात आले की, अभ्यासातूनच व्यक्ती घडत असतात. सारे जग हे एक ग्रंथालय असून ती कृती करण्याची प्रयोगशाळा आहे. ज्ञान साधनांच्या बाबतीत जगामध्ये विलक्षण बदल होत आहेत. बिग डेटा, मशीन लर्निंग, कृत्रिम बुद्धिमत्ता इ. तसेच ग्रंथालये देखील स्मार्ट लायब्ररी, डिजीटल

लायब्ररी, वाय–फाय लायब्ररी,लॉय–फाय लायब्ररी, व्हर्च्युअल लायब्ररी, क्लाऊड बेस लायब्ररी, ऑनलाईन लायब्ररी, टेक्नोसेव्ही लायब्ररी, ई– लायब्ररी, मोबाईल लायब्ररी, वेब लायब्ररी, मल्टीमिडीआ लायब्ररी, ग्रीन लायब्ररी इ. याचा फायदा शिक्षणात झाला पाहिजे.व जगपातळीवर आपले नाव झाले पाहिजे. म्हणूनच विद्यार्थ्यांच्या विकासात ग्रंथालयाची महत्त्वांची भूमिका खूप महत्त्वांची झालेली आहे.

जन्माने माणसे मोठी होत नाहीत ती त्यांच्या कृतीने, अभ्यासाने, आवडीचे शिक्षण घेतल्याने, परिश्रमाने, मेहनतीने, काबाडकष्टाने, मोठी स्वप्ने पाहिल्याने, डोळयांत आनंदाश्रू भरल्याने, कुणाचे अश्रू ओंजळीत, कुणाचा आधार बनल्याने, आपल्या तत्त्वांशी एक निष्ठ राहिल्याने, ध्येय ठरविल्याने मोठी होत असतात आणि त्याचा मार्ग ग्रंथातून जात असतो आणि ग्रंथ हे ग्रंथालयात उपलब्ध असतात. म्हणूनच व्यक्तीच्या जडण–घडणीत ग्रंथालयाची फारच महतत्वाची भूमिका असते.ग्रंथ म्हणजे आपल्याला जगातील विविधेतेचे दर्शन घडविणारे मार्गदर्शक होत. ते मनाला प्रसन्न करणारे देवदूतच आहेत आणि ग्रंथालये म्हणजे ज्ञानाची मंदिरे होत.

ग्रंथालय ही सामाजिक संस्था आहे. समाजाच्या हितासाठी तिचे संवर्धन करणे आवश्यक असते. स्वाभाविकपणेच समाजातील आर्थिक, शैक्षणिक, सामाजिक व तत्सम घटनांचा, आचारविचारांचा व आवडीनिवडींचा परिणाम ग्रंथालयावर होत असतो. ज्या प्रमाणात वाचकांच्या गरजा वाढत अथवा बदलत जातात, निरनिराळे शोध लागतात आणि साधने उपलब्ध होतात त्या प्रमाणत ग्रंथपालाच्या कक्षा वाढत जातात, ज्या साधनांच्या द्वारे ज्ञानाचा संग्रह व प्रसार केला जातो, त्यांमध्ये होणा–या सुधारणांचा व वाढीचा ग्रंथपालनावर फार मोठया प्रमाणात परिणाम होत असतो, आजच्या ग्रंथालयात ग्रंथांव्यतिरिक्त हर एक प्रकारची ज्ञानसाधने संग्रहित करावी लागतात. परंतु तिथे नियतकालिके, पुस्तिका, नकाशे व इतर साहित्याची वाढ इतक्या प्रचंड प्रमाणात होत आहे, त्यातल्य त्यात इंटरनेटरूपी ऑनलाईन साधनांनी ग्रंथालयांना व्यापले असून ते ज्ञानाची कक्षा रूंदावणारे लर्निग रिसोर्स सेंटर आणि नॉलेज रिसोर्स या स्वरूपात त्यांचे रूपांतर झाले आहे.

विषयाचे महत्त्व :

या आधुनिक युगात शिक्षणाचे व त्याअनुशंगाने ज्ञानाच्या साधनांचे बदलते स्वरूप लक्षात घेता राष्ट्रीय शिक्षण धोरणाच्या संदर्भात संशोधकाने विद्यार्थी हिताच्या विचार करता, त्यांच्यामधील सुप्त गुण, क्रियाशीलता, आदर्शपणा, अष्टपैलू आणि कल्पनी व्यक्ती घडण्यासाठी ग्रंथालयाची भूमिका विषय निवडल हे अत्यंत महतत्त्वांचे आहे आणि हेच या विषयाचे महत्त्व आहे.

विषयाचे उद्देश :

1. राष्ट्रीय शिक्षण धोरण आणि ग्रंथालय याचे अध्ययन करणे
2. राष्ट्रीय शिक्षण धोरणाच्या संदर्भात अष्टपैलू आणि कल्पनी विद्यार्थी घडण्यासाठी ग्रंथालयाची भूमिका तपासणे

राष्ट्रीय शिक्षण धोरण :

राष्ट्रीय शिक्षण धोरण हे 21 व्या शतकातील पहिले शैक्षणिक धोरण आहे आणि या धोरणाचे ध्येय आपल्या देशातील वाढत्या विकासात्मक आवश्यकतांवर उपाययोजना करणे, हे आहे. या राष्ट्रीय शिक्षण धोरणाचे एक महत्त्वांचे वैशिष्टय असे आहे की भारताला एक जागतिक ज्ञान–महासत्ता बनवून भारताचे एका न्याय आणि चैतन्यमय ज्ञान–समाजात शास्वतपणे प्रत्यक्षपणे योगदान देणारी शिक्षण व्यवस्था निर्माण करणे हे आहे. या धोरणात असे स्पष्ट आहे की, आपल्या शिक्षणसंस्थाचा अभ्यासक्रम आणि शिक्षणपद्धती विद्यार्थ्यांमध्ये मूलभूत कर्तव्य आणि घटनात्मक मूल्यांविषयी तीव्र आदर निर्माण करते.

अष्टपैलू विद्यार्थी :

राष्ट्रीय शिक्षण धोरण विशेषतः प्रत्येक व्यक्तीच्या सृजन क्षमतेच्या विकासावर जास्त भर देते. शिक्षणाने केवळ आकलन क्षमता विकसित केल्या पाहिजेत असे नाही तर साक्षरता आणि संख्याज्ञान या लभूत क्षमता आणि उच्च दर्जाच्या तार्किक आणि समस्या निराकारण क्षमताच नव्हे तर सामाजिक, नैतिक आणि भावनिक क्षमतांचा विकाससुद्धा केला पाहिजे जे विद्यार्थी ज्ञानाच्या सर्व

क्षेत्रांमध्ये पारंगत होतात ते अष्टपैलू विद्यार्थी होत असे आपल्याला म्हणता येईल.

कल्पना शक्ती विद्यार्थी :

कल्पना शक्ती म्हणजे दूरदृष्टी, संशोधक वृत्ती, प्रतिभा विकसित करण्याची शक्ती. जे विद्यार्थी कल्पना करू शकतात, कल्पनेत रमतात तर काही विद्यार्थ्यांची कल्पना शक्ती प्रगल्भ असते किंवा अभ्यासाव्दारे चिंतन व मनन करून कल्पना शक्तीचा विकास केला जाऊ शकतो.

विद्यार्थ्यांमध्ये अष्टपैलू आणि कल्पनाशक्तीच्या जडण–घडणीत ग्रंथालयाची भूमिका :

ग्रंथालयामध्ये अनेक प्रकारचे विचार आणि चिंतन साहित्य उपलब्ध असते. प्रत्येक प्रकारचे साहित्य वाचंनीय, विद्यार्थ्यांसाठी प्रेरणादायी व उपयोगी असते. ज्याचा उपयोगामुळे विद्यार्थ्यांमधील अष्टपैलू आणि कल्पनी शक्ती सारखे गुण वाढीस लागते. वाचनसाहित्याचा नियमित उपयोग विद्यार्थ्यांना अधीक सकारात्मक व सुदृढ बनवितो. ज्यामुळे ते आपल्या व्यक्तिमत्वाचा विकास स्वतः करून आपले आपले जीवनमान उंचावतात.

आज 21 व्या शतकात अस्तित्त्वांत असलेल्या जुन्या ज्ञानावरच अवलंबून राहू शकत नाही तर आपल्याला आयसीटीच्या माध्यमातील ऑफलाईन व ऑनलाईन अद्ययावत ज्ञान असणे आवश्यक आहे. जसे ऑफलाईन व ऑनलाईन साधनाव्दारे. ग्रंथालयात आपण विद्‌वान व्यक्ती, कवी, प्रतिभावंत लेखक यांच्या साहित्याचा आस्वाद शांत वातावरणात घेत असतो. अनेक कादंबऱ्या, आत्म चरित्र, काव्यसंग्रह, ललित लेख, नाट्‌यछटा, एकांकिका, गोष्टींची पुस्तके ग्रंथालयात वाचून आपली करमणूक होते. त्यामुळे वेळेचा सद्‌उपयोग होतो. म्हणूनच असे म्हटले जाते की, ग्रंथालय ही संपूर्ण जगातील ज्ञानाची गुरूकिल्ली आहे. वाचन केल्यामुळे आपले मन शांत राहते व आपल्याला आत्मज्ञान होते मोठमोठया व्यक्तींच्या चरित्र वाचनातून बोध घेता येतो. मानवी जीवनाचे वास्तव समजते. आपणही काहीतरी करून दाखवावे याची जाणीव आपणास होते. आपल्या मार्गदर्शक अशा पुस्तकांची मदत होते. वाचन हे मनुष्याचे वर्तन सुधारते व त्याला रानटीपणाने राहू देत नाही असे लॅटीन कवी

म्हणतात. याचाच अर्थ असा होतो की, मनुष्य ज्ञानी झाला की त्याला चांगले वाईट कळते व त्याचा व्यक्तीमत्वाचा विकास हाऊ लागतो आणि या ग्रंथालयातील साधनाव्दारे विद्यार्थ्यांच्या विचारांची कल्पनता वाढते व त्यांच्या जडण–घडणीचा विकास होतो.

शिक्षणाने मनुष्य उच्चशिक्षित, विद्वान, बृदि्धीमान व सुसंस्कृत होतो त्याअनुषंगाने त्याच्यामधील दुर्गुण, वाईटपणा, नकारात्मकता, अनिष्ट प्रवृत्ती, अशिक्षितपणा, रानटीपणा, दृष्टपणा, पाशवीपणा, क्रूरपणा, इ. अवगुण हळूहळू नष्ट होतात व त्याला चांगले व वाईट याची प्रचिती भासमान व्हायला सुरूवात होते. सारे अदृश्य गुण त्याच्या पावलोपावली विराजमान होतात. आणि यातच त्याचां राजसपणा सिद्ध होतो. आणि तो नव्या शिक्षीत प्रवाहाच्या लाटेने स्वतःचे अस्तित्व ओळखून भयशंकेच्या अंधा–या प्रवासाने चालत नाही तर तो उजेडाची वाट पुन्हा प्रकाशमान करतो आणि आपल्या मनाच्य हिंसात्मक वाटचालीस विराम देण्यास सुरूवात करतो. परंतु अशिक्षित व्यक्तींची मैफील अंधाराच्या पायवाटेशी असते. विचारक्षमतेची कुठलीही खुणगाठ न बांधलेले म्हणजेच कुठल्याही शिक्षणाची मैत्री नसलेलं त्याचं मनं गुन्हेगारी, वाईट प्रवृत्तीकडे वळते. आणि म्हणूनच अशिक्षितपणा, पुस्तकांशी नाते न जोडलेलं त्याचं मनं पुन्हा पुन्हा गुन्हेगार प्रवृत्तीकडे परावृत्त होते.

अष्टपैलू आणि कल्पना शक्तीच्या जडण – घडणीत ग्रंथालयीन उपाययोजनाः

1. ग्रंथालयात निरनिराळया प्रकारचे वाचनसाहित्य उपलब्ध असावयास पाहिजे.
2. ग्रंथालयात प्रेरणादायी पुस्तकांची संख्या भरपूर असावयास पाहिजे.
3. ग्रंथालयीन वातावरण प्रसंन्न असावयास पाहिजे.
4. ग्रंथालयीन कर्मचारी प्रशिक्षित व तत्पर असले पाहिजे.
5. ग्रंथपाल हे उच्चशिक्षित व संशोधक असले पाहिजे.
6. ग्रंथालयात व्यक्तिमत्वाच्या दृष्टीने कार्यक्रम राबविले पाहिजे
7. ग्रंथालयात माहितीच्या देवाण–घेवाणीसाठी आयसीटीची साधने उपलब्ध असावयास पाहिजे.
8. ग्रंथालयाचे देश पातळीवर व आंतरराष्ट्रीय पातळीवर इतर ग्रंथालयाशी

ऑनलाईन करार झाले पाहिजे

ग्रंथालय आणि मानवी मनाची सकारात्मकता :

पुस्तकरूपी ज्ञानाच्या बौद्धिक स्पर्शाने मानवी मनातील विचार, कल्पना, क्रियाशीलता आणि सकारात्मकता वाढीस लागते. पुस्तकाचे स्वरूप वेगवेगळया पद्धतीचे असते जसे प्रेरणादायी, मनोरंजनात्मक, आध्यात्मिक, तत्त्वांानात्मक, विषयासंबंधी पुस्तके, संदर्भ पुस्तके, जनरल पुस्तके, ललीत पुस्तके, कथा, कादंबऱ्या, कविता इ. पुस्तके व्यक्तिपरत्वे बदलतात, विषय बदलतात, व मानवी मनावर त्याचा चांगला परिणाम करतात व त्या अनुषंगाने अष्टपैलूता आणि कल्पनीता वाढीस लागते. खालील घटक मानवी मनातील सकारात्मकता वाढविण्यास कारणीभूत असतात.

मानवी मन, पुस्तके वाचन, विचारशक्ती वाढेल, सकारात्मक विचार,वाईट विचारांचा अभाव, अष्टपैलूता वाढीस लागते, कल्पनी दृष्टीचा विकास व्यक्तिमत्व विकास, विद्यार्थ्यांची जडण–घडण

पुस्तकांच्या प्रकारानुसार विद्यार्थ्यांच्या जडण–घडणीत बदल होवू शकतो

सिलॅबसची पुस्तके	:	शैक्षणिक विकास होतो
संशोधनाची पुस्तके	:	बौद्धिक विकास होतो
प्रेरणादायी पुस्तके	:	उच्च मानसिक पातळीचा विकास
साहित्य पुस्तक	:	कल्पनी शक्ती वाढते
स्पर्धा परीक्षेची पुस्तके	:	लढायला शिकवितात
आत्मचरित्रे	:	जीवन संघर्षात बदल होतो
कथा	:	भूतकाळाचे रूपांतर भविष्यात करता येते
कादंबरी	:	कल्पनाशक्ती वाढण्यास मदत होते
नाटक	:	जीवनाच्या वास्तविकतेचे दर्शन घडते
निबंध	:	सुंदर वाक्यरचनेची निर्मीती होते
कविता	:	प्रतिभाशक्ती वाढ वीते

जनरल पुस्तके	:	माहितीत भर पडते
संदर्भ पुस्तके	:	विशेष ज्ञानामध्ये वाढ होते
शब्दकोश	:	शब्दांच्या व्यूहरचना कळतात
ज्ञानकोश	:	अस्तित्वातील ज्ञानामध्ये अधिक भर पडते
स्थल वर्णन कोश	:	स्थळाबद्दल माहिती मिळते

वरील प्रमाणे पुस्तकांच्या प्रकारानुसार वाचनातून जीवनात होणारे संभाव्य बदलाचे ज्ञान होते आणि खरंच वरील कोणतेही ज्ञान हे विद्यार्थ्यांच्या जडण–घडणीत सकारात्मक बदल आणू शकतात.

निष्कर्ष :

1. ग्रंथालय हे वाचनसंस्कृतीचे प्रेरणास्थान आहे.
2. महाविद्यालयीन विद्यार्थ्यांसाठी वाचनाचा विकास अत्यंत आवश्यक आहे.
3. नॅशनल एज्युकेशन पॉलीसी आणि ग्रंथालय संदर्भात प्रस्तुत संशोधन उपयोगी आहे.
4. नॅशनल एज्युकेशन पॉलीसी मध्ये ग्रंथालयाची भूमिका अत्यंत महतत्त्वांची आहे.
5. महाविद्यालयीन विद्यार्थ्यांची अष्टपैलूता आणि कल्पनीता ग्रंथालयाच्या माध्यमातुन प्रकाशझोतात येत असते
6. महाविद्यालयीन विद्यार्थ्यांचे व्यक्तिमत्व ग्रंथालयाद्वारे नियमित अभ्यासामुळे पूर्ण होतात.
7. महाविद्यालयीन विद्यार्थी गरजेच्या माहितीसाठी सर्वप्रथम ग्रंथालयामध्ये जातो.
8. या डिजीटल युगात इंटरनेटच्या माध्यमाने ग्रंथालयाला फार महत्त्व प्राप्त झाले आहे.
9. नवीन शैक्षणिक धोरणात व्यक्तिमत्व विकासाला अत्यंत महत्त्वपूर्ण स्थान आहे.

संदर्भ :

1. राष्ट्रीय शिक्षण धोरण 2020 शिक्षण मंत्रालय भारत सरकार (मराठी)
2. महाराष्ट्र टाइम्स वृत्तपत्र दि. 15 ऑक्टोबर 2015 लेख
   –"कलामांचे स्मरण वाचन प्रेरणेने "
   –"वाचन प्रेरणेसाठी हवे विचारमंथन"
   –"स्पंदने टिपण्यासाठी पुस्तके लागतातच"
3. रिसर्च जर्नी मल्टीडिसीप्लिनरी इंटरनॅशनल ई–रिसर्च जरनल डिसेंबर – 2017 स्पेशल इश्यु एक्स एक्स आय व्हि'अभिरूची आणि बदलता वर्ग' वातीधन पब्लिकेशन्स
4. प्रोसेडींग ऑफ द नॅशनल कॉन्फरन्स ऑन इन्कलकेशन ऑफ द रिडींग हेबीट्स – अ मेजर चैलेंजेस बिफोर इंडीया– महिला महाविद्यालय, नागपूर 14 सप्टेंबर 2012.

ओपन सोर्स सॉफ्टवेअर आणि ग्रंथालये

सौ. स्मिता प्रकाश पाटोळे

सार :

ग्रंथालय ही वर्धिष्णू संस्था आहे आणि त्याचे प्रभावीपणे नियंत्रण करण्यासाठी ग्रंथालय ऑटोमेशन आवश्यक आहे. ग्रंथालय व्यवस्थापन सॉफ्टवेअर हेग्रंथालय ऑटोमेशन प्रक्रियेत साधन म्हणून मानले जाते. हे ग्रंथालयाच्या विविध उपक्रमांमध्ये उत्कृष्ट व्यवस्थापन प्रदान करते. सदर पेपर बाजारात उपलब्ध असणारे ओपन सोर्स सॉफ्टवेअर जाणून घेण्यास मदत करतो. बाजारात व्यावसायिक, ना नफा ना तोटा आणि मुक्त स्त्रोत म्हणून विविध पर्याय उपलब्ध आहेत. अशाच काही ग्रंथालायाच्या विविध कामांमध्ये उपयुक्त ठरणाऱ्या काही ओपन सोर्स सॉफ्टवेअर बाबत येथे माहिती घेतली आहे

की वर्ड – ग्रंथालय ऑटोमेशन, ओपन सोर्स सॉफ्टवेअर, ग्रंथालय व्यवस्थापन सॉफ्टवेअर

प्रस्तावना –

ग्रंथालय संगणकीकरणामध्ये प्रामुख्याने तीन मूलभूत घटक समाविष्ट असतात प्रथम हार्डवेअर दुसरे सॉफ्टवेअर आणि तिसरे मानवी संसाधन. हे तीनही घटक एकमेकांशी सुसंगत आहेत. ऑटोमेशन प्रक्रियेमध्ये सॉफ्टवेअर ही सर्वात महत्वाची बाब आहे. ग्रंथालयांसाठी नेहमीच्या कामांसाठी वर्ड प्रोसेसर, डेटा मॅनेजर, स्प्रेडशीट आणि ग्राफिक पॅकेजेस सारख्या सामान्य हेतूच्या सॉफ्टवेअरची निवड करणे ही फार मोठी समस्या नाही. लायब्ररी सॉफ्टवेअर म्हणजे ग्रंथालयाच्या नेहमीच्या कामासाठी आवश्यक सॉफ्टवेअर जसे की अधिग्रहण, तालिकाकरण, वर्गीकरण, पुस्तकांची देवाण घेवाण, सीरियल कंट्रोल

आणि इतर माहिती साठवण आणि पुनर्प्राप्ती सेवा. ग्रंथालय सॉफ्टवेअरच्या निवडीमध्ये सहसा ग्रंथपालासाठी सॉफ्टवेअरचे पर्याय उपलब्ध असतात. जे उपलब्ध सॉफ्टवेअर आहेत त्यासाठी आपणास पैसे लागतात आणि सॉफ्टवेअरचा वास्तविक कोड प्रतिबंधित आहे, त्यामध्ये सॉफ्टवेअरचा कोड बदलता येत नाही, कॉपी करता येत नाही. अशी सॉफ्टवेअरला आता ओपन सोर्स सॉफ्टवेअरच्या स्वरूपात आणखी एक पर्याय उपलब्ध आहे.

बऱ्याच ग्रंथालयांकडे खर्च करण्यासाठी पुरेसा पैसा नसतो आणि त्यांना जो निधी मिळतो तो सहसा अतिरिक्त संसाधने खरेदी करण्यासाठी जातो. अनेक ग्रंथालयांना सॉफ्टवेअरची गरज (आणि इन्स्टॉलेशन आणि प्रशिक्षण खर्च कोणत्याहीशी संबंधित) आणि त्यावर खर्च करण्यासाठी उपलब्ध पैशांच्या अभावामुळे अडचणी येतात. अशी ग्रंथालये नवीनतम तंत्रज्ञानासह अद्ययावत राहण्यासाठी ओपन सोर्स सॉफ्टवेअर स्वीकारतात. ओपन सोर्स सॉफ्टवेअर अगदी उलट आहे. ओपन सोर्स सॉफ्टवेअरचे शेअरिंग आणि सहकार्य दोन महत्वाचे घटक आहेत. ओपन सोर्स सॉफ्टवेअर हे असे सॉफ्टवेअर आहे ज्यांचे सोर्स कोड कोणीही सुधारण्यासाठी किंवा वाढवण्यासाठी उपलब्ध आहे. सोर्स कोड हा सॉफ्टवेअरचा भाग आहे जो संगणक प्रोग्रामर हे कोड बदलू शकतात. प्रोग्रामर ज्यांच्याकडे कॉम्प्यूटर प्रोग्रामच्या सोर्स कोडमध्ये प्रवेश करून आहे त्या प्रोग्राममध्ये वैशिष्ट्ये जोडून किंवा नेहमी योग्यरित्या कार्य करत नसलेले भाग निश्चित करून सुधारू शकतात किवा त्यांना हवा तो बदल करून घेवू शकतात.

ओपन सोर्स सॉफ्टवेअरचे फायदे :

ओपन सोर्स सोल्यूशन्सना साधारणपणे परवाना शुल्क लागत नाही देखभाल शुल्क नाही. आवश्यक असल्यास, फक्त मीडिया, दस्तऐवजीकरण आणि समर्थनासाठी खर्च आहे.ओपन सोर्स सॉफ्टवेअर हे व्यावसायिक सॉफ्टवेअर विक्रेत्यांना त्यांच्या उत्पादनाची किंमत वाजवी पातळीवर ठेवण्यास

भाग पाडते.

एकदा सॉफ्टवेअर मिळवा आणि ते जितक्या वेळा आणि आपल्याला आवश्यक तितक्या ठिकाणी स्थापित करा. परवाना अनुपालनासाठी मोजणे, ट्रॅक करणे किंवा निरीक्षण करणे आवश्यक नाही.

सर्वसाधारणपणे, लिनक्स आणि ओपन सोर्स सोल्यूशन्स सुबकपणे कॉम्पॅक्ट आणि पोर्टेबल असतात आणि परिणामी पारंपारिक सर्व्हर (विंडोज, सोलारिस) किंवा वर्कस्टेशन्स सारखीच कामे पूर्ण करण्यासाठी कमी हार्डवेअर पॉवरची आवश्यकता असते. याचा परिणाम असा आहे की आपण कमी खर्चिक किंवा जुन्या हार्डवेअरसह मिळवू शकता.

लिनक्स आणि ओपन सोर्स अनुप्रयोग आणि सेवा बर्यावचदा लक्षणीय प्रमाणात वाढू शकतात. लोड बॅलेंसिंग, क्लस्टरिंग आणि ओपन सोर्स application जसे डेटाबेस आणि ईमेलसाठी अनेक पर्याय, संस्थांना नवीन वाढीसाठी वाढवण्याची क्षमता देतात किंवा कमीसह अधिक करण्यासाठी एकत्रित करतात.

अनेकदा मालकीच्या उपायांपेक्षा श्रेष्ठ. प्रथम, मुक्त स्त्रौतत समर्थन इंटरनेटद्वारे ऑनलाइन समुदायाद्वारे मुक्तपणे उपलब्ध आणि प्रवेशयोग्य आहे. आणि दुसरे म्हणजे, अनेक टेक कंपन्या आता मुक्त स्त्रौतत आणि अनेक स्तरांच्या सशुल्क समर्थनासह मुक्त स्त्रौततांना समर्थन देत आहेत.

CIM (कॉमन इन्फॉर्मेशन मॉडेल) आणि WBEM (वेब बेस्ड एंटरप्राइज मॅनेजमेंट) सारख्या विशिष्ट ओपन सोर्स टेक्नॉलॉजी शक्तिशाली प्रशासनासाठी सर्व्हर, सेवा, अनुप्रयोग आणि वर्कस्टेशन व्यवस्थापन एकत्रित किंवा एकत्रित करण्याची क्षमता प्रदान करतात.

पुरावे आणि संशोधन दर्शवतात की ओपन सोर्स सॉफ्टवेअर चांगला पर्याय आहे.तसेच जगाला पाहण्यासाठी स्त्रौतत कोड उपलब्ध आहे ही

वस्तुस्थिती, कोडिंगमध्ये डिझाइन आणि कार्यक्षमतेमध्ये उत्कृष्टता आणण्याकडे केल आहे. सोर्स कोडमध्ये बदल आणि सुधारणेचे पुनर्वितरण करण्याचा अधिकार, आणि इतर ओपन सोर्स कोडचा पुन्हा वापर करण्याचा अधिकार मिळाल्याने आपल्याला हवे ते बदल करून घेता येतात. मोठ्या प्रमाणावर software वापरून केलेलं विविध बदलांची देवाणघेवाण करण्यास परवानगी असते. सोर्स कोडची उपलब्धता आणि त्यात सुधारणा करण्याचा अधिकार अत्यंत महत्वाचा आहे. कारण त्यामुळे आपण त्या software मध्ये सुधारणा करू शकतो व त्यामुळे त्याचे आयुष्य वाढण्यास मदत होते. सोर्स कोड उपलब्धतेमुळे software मधील त्रुटी ओळखता येते आणि त्यांचे निराकरण करणे खूप सोपे होते. software च्या सतत सुधारणेसाठी वापरकर्त्यांना त्यासाठी पैसे द्यावे लागत नाहीत. व आपण आपल्या बदलत्या गरजेनुसार त्यात बदल करू शकतो व त्यामुळे आपले काम करणे सोपे होऊ शकते. या software मध्ये आपण परस्पर सहकार्याने काम करू शकतो तसेच हे काम करण्यासाठी आपल्याला कोणतेही अडथळे येवू शकत नाहीत उदा. भौगोलिक अथवा वेळेचे असे कोणतेही अडथळे आपल्याला नवीन सुधनं करण्यापासून रोखू शकत नाहीत.

ग्रंथालयांसाठी काही महत्त्वाचे मुक्त स्त्रौतत सॉफ्टवेअर पुढीलप्रमाणे आहेत :

1. NewGenLib न्यूजेनलिब

न्यू जनरेशन लायब्ररीसाठी तयार केलेले software आहे. हे software म्हणजे जीएनयू जनरल पब्लिक लायसन्स अंतर्गत मोफत वितरित केलेली ही एकात्मिक ग्रंथालय व्यवस्थापन प्रणाली आहे. हे सॉफ्टवेअर केशवन इन्स्टिटट्यूट ऑफ इन्फॉर्मेशन अँड नॉलेज मॅनेजमेंट (केआयआयकेएम), एक व्यावसायिक चॅरिटेबल ट्रस्ट आणि व्हर्सस सोल्युशन्स प्रायव्हेट लिमिटेडच्या

(VSPL एक सॉफ्टवेअर डेव्हलपमेंट कंपनी) यांच्या संयुक्त प्रयत्नांचा परिणाम आहे. 2007 पूर्वी, जेव्हा ते ओपन सोर्स उत्पादन बनले, तेव्हा ते भारत, सीरिया, सुदान आणि कंबोडियाच्या 122 ग्रंथालयांमध्ये व्यावसायिक उत्पादन म्हणून वापरात होते. या software चे सर्व module वेब आधारित आहेत.

2. KOHA कोहा :

कोहा एक आशादायक पूर्ण वैशिष्ट्यीकृत मुक्त स्त्रौत एकात्मिक ग्रंथालय प्रणाली आहे. सध्या जगभरातील ग्रंथालये वापरत आहेत. ग्रंथालयाचे कामकाज – वेतन, खर्च, खरेदी आणि सर्वात महत्त्वाचे म्हणजे विविध गोष्टींचा मागोवा ठेवणे इत्यादी कामे या प्रणालीमध्ये केली जातात. अनेक लहान ग्रंथालये ग्रंथालय प्रणालीवर खर्च करू शकत नसल्याने त्यांना कोहा हा एक उत्तम पर्याय आहे. आताच्या या युगामध्ये मोठ्या प्रमाणावर कोहा हि ग्रंथालय प्रणाली वापरली जात आहे. तसेच कोहा प्रणालीसाठी ग्रंथालये कोणाकडूनही तांत्रिक साहाय्य घेवू शकतात.

3. D&Space डी–स्पेस :

डी–स्पेस, संस्थात्मक भांडार व्यवस्थापनासाठी (Institutional Repository) 2002 मध्ये एमआयटी लायब्ररी आणि हेवलेट–पॅकार्ड लॅब यांच्या संयुक्तपणे विकसित केली गेली. ही प्रणाली काही निर्बंधांसह बीएसडी ओपन सोर्स परवाना अंतर्गत वितरित केली जाते. डी–स्पेस ही शैक्षणिक, व्यावसायिक आणि इतर संस्थांची निवड बनली आहे जेव्हा ती विविध प्रकारच्या साहित्य जसे की पुस्तके, शोधनिबंध, शोधनिबंध, प्रीप्रिंट, तांत्रिक अहवाल, प्रतिमा, व्हिडिओ, इत्यादींचे कुशलतेने व्यवस्थापन करण्याच्या क्षमतेमुळे संस्थात्मक रेपॉजिटरीज राखण्याच्या बाबतीत येते. आणि असेच. ओपन एक्सेस रेपॉजिटरीजच्या डिरेक्टरीनुसार, 23 ऑगस्ट 20२१ पर्यंत, जगभरात एकूण ५७२७ ओपन एक्सेस रेपॉजिटरीजची नोंदणी झाली होती, त्यापैकी ३६ः

रेपॉजिटरीज डी–स्पेस वापरत आहेत.

4. E&Prin जेई–प्रिंट :

उच्च–गुणवत्तेचे आणि उच्च–मूल्य संस्थात्मक भांडार तयार करण्यासाठी ई–प्रिंट हे पहिले मुक्तपणे उपलब्ध ओपन सोर्स सॉफ्टवेअर (2000 पासून) होते. हे साउ थम्प्टन (यूके) स्कूल ऑफ इलेक्ट्रॉनिक्स अँड कॉम्प्यूटर सायन्स येथे विकसित केले गेले आणि जीएनयू परवान्याअंतर्गत वितरीत केले गेले. हे सर्वात मोठ्या प्रमाणात वापरल्या जाणाऱ्या रेपॉजिटरी सॉफ्टवेअरपैकी एक आहे, आणि सॉफ्टवेअरच्या या श्रेणीमध्ये सर्वात मोठा स्थापित बेस आहे. ओपन एक्सेस रिपॉजिटरीजच्या डिरेक्टरीनुसार, 23 ऑगस्ट 20२१ रोजी, जगभरात नोंदणी झालेल्या एकूण ५७२७ ओपन एक्सेस रेपॉजिटरीजपैकी ११ : रेपॉजिटरीज ई–प्रिंट वापरत होती.

5. GSDL जीएसडीएल :

ग्रीनस्टोन डिजिटल लायब्ररी सॉफ्टवेअर डिजिटल लायब्ररी संग्रह तयार करण्यासाठी आणि वितरित करण्यासाठी एक ओपन सोर्स सॉफ्टवेअरआहे. हे वेबवर तसेच सीडी–रॉममध्ये माहिती आयोजित आणि प्रकाशित करण्यात मदत करते. वायकाटो विद्यापीठातील न्यूझीलंड डिजिटल लायब्ररी प्रकल्पाद्वारे ग्रीनस्टोन विकसित केले गेले आहे आणि युनेस्को आणि ह्यूमन इन्फो या स्वयंसेवी संस्थेच्या सहकार्याने त्याचे वितरण आणि प्रचार केला जातो. हे GNU सामान्य सार्वजनिक परवान्याअंतर्गत वितरीत केले जाते.

6. FEDORA फेडोरा (डिजिटल लायब्ररी) :

FEDORA म्हणजे FleÛible EÛ tensible Digital Object Repository Architecturegks; -FEDORA सुरुवातीला 1997 मध्ये कॉर्नेल विद्यापीठात DARPA आणि NSF द्वारे वित्तपुरवठा केलेल्या संशोधन प्रकल्प म्हणून सँड्रा पायेट आणि तिच्या टीमने विकसित केले होते. अनेक

आर्किटेक्चर सुधारणांनंतर, आवृत्ती 2.1 2005 मध्ये रिलीज करण्यात आली. सध्याची आवृत्ती 3.1 आहे. सध्या, या प्रकल्पाला अँड्र्यू डब्ल्यू मेलॉन फाउंडेशन आणि गॉर्डन आणि बेट्टी मूर फाऊंडेशनने निधी दिला आहे आणि व्हर्जिनिया विद्यापीठातील कॉर्नेल आणि थॉर्नटन स्टेपल्सच्या सँडी पायेट यांनी दिग्दर्शित केले आहे.

7. Emild एमिल्डा :

ही एक एकात्मिक ग्रंथालय प्रणाली आहे ज्यामध्ये OPAC देवाणघेवाण आणि प्रशासन कार्ये पार पडण्यासाठी आवश्यक क्षमता आहे आणि MARC सुसंगतता समाविष्ट करते. डलैफस्च्या संयोगाने झेब्रा वापरून MARC सुसंगतता प्राप्त होते. एमिल्डा प्रामुख्याने PHP मध्ये लिहिलेले आहे, परंतु MARC हाताळणी आणि शेल परस्परसंवादासाठी पर्ल स्क्रिप्ट अस्तित्वात आहेत.

ग्रीनस्टोन डिजिटल लायब्ररी सॉफ्टवेअर :

ग्रीनस्टोन डिजिटल लायब्ररी सॉफ्टवेअर ही माहिती संकलनाचे बांधकाम आणि सादरीकरणासाठी एक मुक्त स्त्रौतत प्रणाली आहे. या प्रणालीद्वारे प्रभावी पूर्ण—मजकूर शोध आणि मेटाडेटा—आधारित ब्राउझिंग सुविधांसह संग्रह तयार करता येतो आणि ही आकर्षक आणि वापरण्यास सुलभ आहेत. हे संग्रह सहज रीतीने केले जातात आणि वर्धित केले जाऊ शकतात आणि पूर्णपणे स्वयंचलितपणे पुन्हा तयार केले जाऊ शकतात. या सॉफ्टवेअर मध्ये विविध दस्तऐवज आणि मेटाडेटा प्रकार सामावून घेता येतात. ग्रीनस्टोन सॉफ्टवेअरचा उद्देश वापरकर्त्यांना, विशेषतरू विद्यापीठे, ग्रंथालये आणि इतर सार्वजनिक सेवा संस्थांमध्ये त्यांचे स्वतःचे डिजिटल लायब्ररी तयार करण्यासाठी सक्षम करणे आहे.

निष्कर्ष :

लहान आणि मध्यम ग्रंथालयांसाठी लायब्ररी ऑटोमेशन स्वस्त किंवा स्वस्त ऑटोमेशन शोधत आहे. ओपन सोर्स सॉफ्टवेअर हा ग्रंथालयांवरील आर्थिक भार सहन करण्याचा प्रभावी मार्ग आहे. हा कागद विविध मुक्त स्त्रौतत सॉफ्टवेअर आणि ग्रंथालय आणि माहिती केंद्रासाठी त्यांचा वापर याविषयी मूलभूत माहितीवर प्रकाश टाकतो ज्यामध्ये ग्रंथालये आणि माहिती केंद्रांची बरीच क्षमता आहे. हे ग्रंथालय कर्मचाऱ्यांना विकास प्रकल्पांमध्ये सक्रियपणे सहभागी होण्याचा पर्याय देते आणि या सहभागास आणि नवीन आवृत्त्यांची चाचणी घेते. मुक्त स्त्रोत सॉफ्टवेअर स्वीकारणाऱ्या संस्थांना त्यांच्या कर्मचाऱ्यांना या नवीन भूमिका प्रभावीपणे स्वीकारण्यास सक्षम करण्यासाठी अतिरिक्त विकास आणि प्रशिक्षण देणे आवश्यक आहे.

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Role of Librarians in the e-Governance Era: Opportunities and Challenges – An Overview

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ABSTRACT:

In the digital information era, Librarians are playing a vital role to disseminating the information to their users. In this Pandemic situation and coming future, librarian's roles and responsibilities are supposed to be change. As suggested by 'United Nations' to achieve the United Nations Sustainable Development Goals, “4-Quality Education to all” supposed to be achieved by the year 2030. New Education Policy of India – 2020, suggesting the Librarian to provide and encouraging the Digital Libraries in Schools and public libraries. So Librarians supposed to transform their roles from traditional to electronic and also introduce many technical tools.

KEY WORDS: e-Governess, UNSGD, Cloud Computing, Web 3.0, Global Village, Digital Tools, Library consortium.

Introduction:

e-Governance is an application of Information Technology and allied tools, for better process for better government efficiency for the user benefits. It is convenient, efficient and transparent in nature. In the Library and Information service scenario, Library system will act as a Governing body. So Librarian is the executive manager of the Knowledge Resource Centre. All the users will get benefited through this system.

In this pandemic situation, Librarians supposed to take new initiation to overcome the gap between the users and Library. New Education Policy of India 2020, suggesting about Digital Libraries

Digital Library:

"A collection of digital objects, including text, video and audio, along with methods for access and retrieval, and for selection, organization and maintenance of the collection." by Ian Witten et al In this digital era, e-resources play a very imported role in the library collection. It provides information very smoothly, frequently and in a growing manner. We can call it as user friendly resources. e-Resources include electronic books, electronic Journals, Online databases, OPAC, CD ROM, web resource and video texts, e-mail and electronic newsletter, etc. In India, we are having NDLI National Digital Library of India. We are having 75,675,373 digital resources are available for the users.

Importance of the e-resources:

- E-Resources can be searched quickly and fast.
- These can be found easily by the user.
- These resources can be stored in huge amount.
- To provide accessible resources free or at low cost to users.
- To get access to an information source by the more than one users.
- To make development in the growth of online time sharing and resource sharing.
- To find information not yet available in books or obtain up-to -date information or current events or issues.
- To offer a new dimension to share resources among the libraries by creating library network.
- Amount of time spent on the E-Resources use.
- Analyses the purpose of using e-resources by respondent

User benefits:

- Downloading the text, image, audio with the web concept
- Vast statistical data
- No Physical boundary and Savings Physical Space
- Cost effective
- Convenience It is easy to maintain and non-costly as

compared to traditional printed materials
- Remote access to the resources from outside a single physical Resources Centre.
- E-resources Reduced cost for binding, storage and stack maintenance
- E-resources take up less space.
- They are available in a various form like PDF, text formats.
- Hyperlink which move beyond the linearity of print within document and link citations with full text documents
- Saving time& money
- They help us to find articles on a particulars subject from many different publications at the same time.

Scope for extending the Library service in Digital era:

Nowadays Information Technology is vastly developed and its applications are very use full to every sector. For Library professionals, Information Technology is a best method to success in this Profession.

Library Automation:

Mechanization of physical books/documents in to electronics. There are many Library automation software's are available like SOUL, KOHA, LIBSYS, Troodon, Newgen Lib, WINISIS, etc.

Digital Libraries :

It's a Digital repository or a Digital collection is an online database of digital objects that can include text, audio, video, images, digital documents or other digital media formats which can be access through network. There are many digital library softwares are available like DSpace, EPrints, Alfresco, Greenstone, Fedora, Islandora, MyCore, Omeka, Invenio, Samvera, Expanded Books, etc.

Cloud Computing :

This phenomenon is an on-demand availability of computer system resources, especially data storage and computing power, without direct active management by the users. With this technology, Librarian can avoid data storage problem and also can maintain backup for future reference. There are many cloud service providers are available in market for example, Amazon web service, Google Cloud Platform, ServceSpace, IBM Cloud services, Adobe Creative Cloud, Red Hat, Verizon Cloud, Dropbox, etc.

Web 3.0 services :

This is the third generation of Internet services for websites and applications that will focus on using a machine-based understanding of data to provide a data-driven and semantic web. It will work on artificial intelligent technology. This social media tool is very easy to use and their applications are very beneficial to Libraries in Library activities like Acquisition, OPAC on mobile, virtual reference services etc.

Library Consortium :

In this Digital era, the concept of resource sharing & Library consortium are changed drastically in recent years. Information Technology is being used to dissemination of information in a faster way, accurate and in a economical manner. A group of Libraries may become partners and they can share the electronic form of information like e-books, e-journals and databases are also called as e-consortium. The main concept of consortium is to maximize Library collection by sharing all or part of the resources among many libraries, to gain uninterrupted services with minimal human resources. It can be achieved only by coordination and cooperation of

Librarians. Some of consortiums are: DELNET, INFLIBNET, CALIBNET, etc.

Main areas of sharing resources are:

- Acquisition of Library resources
- Inter-library loan
- Shared Cataloguing
- Specialized purchasing programs
- Sharing of bibliographical data
- Union Catalogue and Union list of serials
- Centralized processing
- Exchange of publications

Library service and web applications:

Whole world is stuck-up in this pandemic situation (Covid-19). So Students may or may not attend the educational institution. As a Librarian we can provide and encourage the web based resources to the users.

Web Applications:

- To share institutional information and other content.
- To share and acquire innovative ideas, skills & techniques.
- To share books, journals, reports, theses, newsletters and other contents information.
- To share governmental publications, statistical and other contents information.
- For continuing online educational & training programs for student's faculty members.
- Web applications helps us to build direct bridge between users and information.
- It is become ingratiated with to marketing to library
- It will be detention to potential users communities of the libraries

- Web applications is helpful to expending the traditional ways of marketing library information projects
- It is the easiest way to disseminating the information.

Mobile Technology:

Nowadays mobile phones are becoming the part of our life. The upgraded mobile technology will allow us to get emails, brows websites, can play videos (multimedia files), and also us to read the e-Books and e-content. In the lock-down situation, people depended on the mobile phones for their needed information. So it's one of the platforms for disseminating the information for our user community.

Social Networks:

Internet is the ocean of networking sites. As a Librarian we have to guide our users to make use of relevant sites for their needed information. There are many social networking sites ex: Linkdin, Facebook, Folksonomices,YouTube, Pinterest, etc.

- Social networks helps to user to create platform to connect, conserve, comments, reviews, feedback.
- Social networks will always help to library and library professionals to get closer to user door steps
- Social networks is creates very good opportunity to grab the attention of next generation users.
- Social Networks are the platform to know the current situation / trends in the outside world
- Upcoming professionals will get good benefitted by the social networks.

<u>Challenges</u>:

In this digital era, Librarians are facing many challenges in

their professional life. It's easy to serve the resources but at the same time there are many issues supposed to face by the Librarians.

Copyright Issue:

A Digitization of same information is violence the duplicate right law as the design material of one designer can be openly exchange by other without his verification. So one can trouble to overcome for e- library is the best approach to disperse data. it does an advanced library disseminate data freely while securing the copyright of the creator.

High cost :

The beginning cost of automate library, the cost of software programming's computer peripheral, equipments, furniture's are very high.

Band width :

Digital library will require high broad band connection for exchange of interactive media assets however the band width is moving back step by step due to its over use.

Efficiency:

With the considerably larger quantity of advanced data, finding with correct information for a exact errand turns out to be increasingly troubles.

Environment :

Digital libraries can't imitate the earth of a advanced library. Many users likewise observe perusing printed material to be simpler than scrutinize material on a computer screen.

Preservation :

Due to usual advancements, a computerized library can rapidly stop up obviously out of date and its information may wind up noticeably out of reach.

Technical support :

Library professionals and the users need the technical support for the new technology / upgraded technology whenever they needed.

Cyber security :

Now days many cyber attacks we are seeing. So our valuable e- resources supposed to be secured by firewalls, Antivirus software's. Librarian suppose to take data backup every time.

Conclusion:

As a Librarian, we have to know the technical skills and try to learn and implement in the Library profession. Librarian supposed to be as a Friend, Philosopher and Guide for every educational organization. According to New Education Policy – Government of India-2020, we have to introduce and implement the digital libraries for the users. UN- Sustainable Development Goals (UNSGD), we have to achieve these by the year 2030. In this Goal no 4: Quality Education is associated with the education field. So as a modern Library professional we have to take responsibility to support and implement the UNSDG's. At the same time in this pandemic situation, we as a knowledge manager, we have to share the information to our user's community and also make arrangements for easy accessing of digital content. Present days many Library professionals were started doing digitalization of their Library resources. It supposed to be achieved by every single library across the globe. So that we can make a knowledge society very soon, also we can overcome the Poverty and become zero hunger world.

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Social Media Tools in Academic Library

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Abstract:

The paper described some of the major social media tools adopted by academic libraries for the promoted their resources and services. It is hoped that the present paper will helps the library professionals in the pandemic situation like Covid-19 to serve the library users community. It gives academic libraries to an opportunity to use social media tools to engage with their users community outside of the library walls. Social media helps the library professionals to make things easy for their users and to increase their capacity to build decent relationship among the staff and users. Social media can be a better choice in the pandemic situation like Covid-19 to serve the library users community.

Key words: Academic library, Social media, tools, services, Facebook, Twitter, WhatsApp

Introduction:

In the present digital world, ICT has changed the living standards in the current situation. Social Media is one of the aspect benefitted by the social media, in that communication in the present world has sea-changes. Social Media filled the gaps of communication and makes it easy, also share and receive information from any corner of the world. Social Media of communication is the platforms which helps to communicate with the people who are in distance. According to Internet Live statistics, there are 4.66 billion people using the Internet worldwide, more than half of whom are connected to social media worldwide.

Today social media tools have become very popular not only

among the younger generation but also among other generation generations. It therefore gives academic libraries the opportunity to use social media tools to connect with their user community outside the walls of the library. Social media is very useful for the library professionals. It makes their work easy and increase their capacity to keep decent relationship with the staff and users. By using social media tools library can engage with their users and enable them to participate. In current social media age the use of social media tools, library professionals are getting familiar with library users.

Objective of the study-

1. To find out social media tools platforms can be used in academic library.
2. To identify usefulness of social media tools in academic library.
3. To find out the challenges of using social media tools platforms in academic library.

Social Media Tools in Academic Library-

The numbers of libraries are using different kind of social media to bring services and resources to nearer to the library users- students, staff, professors and researchers. Due to social media marketing of the library resources and services to the society is mad easy to the library professionals.

These social media are :

1. Blog : A blog is a social media web tool where people share their thoughts. To promote library services and content, the academic library can use the blog to disseminate information, publish new arrivals, communicate with its users.

2. Facebook : Facebook is a social media tool that facilitates interaction between users, where members can interact with each other, share messages, pictures, videos, etc. Academic Library can use Facebook to promote library services and library publicity in the community. It also serves as a liaison center between library users, library professionals and library staff.

3. WhatsApp : WhatsApp is a social media platform for instant messaging and audio-video communication on telephony services. The academic library can use WhatsApp to promote library services. The library can send an instant information message that needs the attention of users and communicates to users. Documents or content required by users can be sent to users at any time and in any format.

4. Twitter : Twitter is an online social networking tool where users can interact with messages. The academic library can use Twitter to promote library services. The ease of information interaction and sharing on Twitter has created an important platform for library professionals to communicate with its users.

5. Instagram : Instagram is an online photo sharing service. The academic library can use Instagram to promote library publicity, resources, etc.

6. MySpace : MySpace is popular social networking site which have a social function and share resources.

7. Linked In : LinkedIn is a social networking tool for library professionals to connect with people who can help to find information, build a LinkedIn network and connect people.

8. YouTube : YouTube is a tool to promote video library services, various events video to its users.

Benefits of using Social Media Tools in library:

1. A social media platform facilitates two way communications effectively and efficiently.
2. Using Social media tools to increase and improve usages of library and by its users.
3. Library can promote its services using social media.
4. Improve innovation and e-learning.
5. The cost of social media tools is relatively low.
6. Social media tools provide a prompt feedback mechanism.
7. Library can refine its strategies with the help of feedback.

Issues and challenges of Social Media Tools in library

1. Lack of organizational support
2. Poor knowledge of social media platform
3. Lack of expertise of ICT's
4. Copyright issue
5. Speed of internet
6. In the busy schedule, the users have very little time take follow up of social media

7. Few Librarians are user-friendly with the social media

Conclusion

In the modern technological age, people are rapidly moving towards social media platforms. The library can therefore use these tools to promote professionally effective and efficient library services and uses. Social media provides an excellent platform for academic library professionals to reach out to their users to meet their needs and demands. The most popular social media tools like Facebook, Twitter, WhatsApp, Telegram etc. are the best for educational libraries to promote their resources and services. It's very useful in the pandemic situation like Covid-19 to serve the library users community. So the academic library to adopt these social media tools and to make them accessible.

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Marketing of Library Information Resources and Services using Social Media

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Abstract

This article explores how libraries use social media to market their information resources and services. The results show that the most commonly used strategies for marketing library information resources and services are library blogs, youtube, Facebook, Twitter, and wikis. It also shows the benefits, challenges, and suggestions to overcome the challenges of using social media to market library information resources and services.

Keywords: Marketing, Library, Information Resources, Library Services, Social Media

Introduction

Today in the technology world information is regarded as a commodity and possession of it is considered as an asset. According to (Kotler, 1994) "Marketing is the analysis, planning, implementation and control of carefully formulated programs designed to bring about voluntary exchange of values with the target market to achieve organizational objectives".

Libraries have realized that by using marketing principles and techniques they can understand the user needs and achieve greater efficiency and better delivery of its resources and services that will meet the information needs of their users. According to (Islam & Habiba, 2015) "Libraries have always connected people with information, social media is beginning to play an important role in the Marketing of information to library users and in branding the library

as a community hub where marketing is a key function of social media".

Social media tools used for effective Marketing of Library Information Resources and Services:

Facebook :

Facebook is a platform that offers user communication. Facebook users can create a friend list immediately after registering, and specify who can participate and not participate in the interaction when logging in (friend selection and permission restrictions). You can share with your friends and enrich your comments. One of the main uses for libraries to use Facebook is to promote the library on the library's homepage. An announcement library containing the time, location, site information, recently purchased materials, and more. The basic Facebook page can also remind users of the resources available in the library. Libraries can use Facebook to provide updates to library services, such as new recommendation services, document distribution, and research support. Some libraries may also publish items related to the library collection, such as print and electronic updates and promotions. Collection, evidence database, and other research resources.

Instagram:

Instagram provides a free and direct platform for customers and organizations to communicate, making it a perfect platform for organizations to interact with current and future users. It also allows businesses to get the momentum that they need to grab the attention of the particular market that is interested in your product or service. Instagram may be readily accessible by smartphone users since it is supported by Apple and Android systems. Instagram is a strong tool

that is different from other social networking sites in social network marketing. It provides a better visual-based platform and has made it convenient for people to interact with each other

Whatsapp:

WhatsApp is a messaging service that works quickly and reliably across the country. WhatsApp is an SMS replacement, today allows users to share and receive a range of media, including text, pictures, videos, documents, and location, as well as phone calls. End-to-end encryption protects WhatsApp messages and calls, ensuring that no third party, including WhatsApp, can read or listen to them. WhatsApp is also used to send a series of mass messages to a specific group of customers through the broadcast feature.

Linked In:

LinkedIn, a professional business networking site, allows customers to create profile information for themselves as well as their organizations to network and meet others. Organizations may showcase their different social networking activities, such as their Twitter stream or blog articles for their product sites, on their LinkedIn profile page via using widgets. LinkedIn members can create sales leads and business partners. Members may utilize "Company Pages," which are similar to Facebook pages, to establish an area where companies can market their products or services and engage with their consumers.

You Tube:

The library can create its very own YouTube account to add movement photos of interesting activities going on at the library as a promotional interest. shows and demonstrations of recorded databases, useful resource manuals, and video remarks on books will

arouse your interest. online video virtual library tours enchantment to readers' hobby and in a roundabout way enchantment to extra clients to library resources and services.

Twitter:

The concept of Twitter is based on messaging services, whether you use a mobile phone, instant messaging tools such as Yahoo Messenger or MSN Messenger, or a specific website. This allows users to send messages to friends and family quickly and easily. Twitter is also an important social media tool that you can use to drive your library's activities. This makes the library easier to read. Help readers get information about book trade fair dates and weed book sales. It can be used as a feedback tool for new libraries, books, and magazines purchased from the library. Provide direct interaction with the user. It can also be used to notify users of changes to library opening hours and library extension hours

Pinterest:

Pinterest is an Internet menu that provides opportunities to market and promotes library services. Libraries can create library profiles to create their boards and pin attractive library posters to your library's photos, audio-visual clips. Libraries also can download attractive posters for a show in libraries which are available freely on Pinterest.

Tumblr:

Tumblr is a customized social networking site that may be used to distribute information about new library services, book displays, and photos of posters given by students at various conferences. It can know the opinions of people following your

account, thus it may be used as a feedback mechanism as well.

Blogs:

A blog can be described as a user-generated Internet site, where many of the entries are in journal style and displayed in reverse chronological order. Running a blog is an effective mode of communication that may be utilized by libraries. The library can create a subject blog that can provide more and more information about the research activities of any institution. New research and discoveries on topics of interest to users can be communicated through blogs.

RSS Feed:

Real Simple Syndication (RSS) is the easiest way to keep users up to date about the activities of the library. RSS feeds can be added to the library website, so that as opposed to surfing via the whole internet site, users can get the modern statistics at one click. RSS feeds may be created for information/occasions published on library websites, the digital publication created using the library, new addition to the library catalog. A library can subscribe to RSS feeds of newspapers and the identical can be shared via the library internet site.

Benefits of using social media to market library information resources and services:

Social media plays a very important role in the dissemination of information resources and services. Some of the benefits are listed below:

- Its helps students, researchers, and faculty member to use the library resources and services
- Social media help libraries to get closer to the users

- Help library professionals create, connect, communicate, contribute and share information, and exchange knowledge with other libraries
- Social media helps libraries and users build collaborative networks
- Overcoming the location and time constraints in communication will also save users' time.
- Help library users locate library resources
- It helps to provide users with information about newcomers, seminars and other activities.
- Social media also helps in promoting distance learning

Challenges in using social media to market library information resources and services:

The use of social media in libraries is growing rapidly around the world, but there are many problems in the use of social media, such as poor Internet connection, lack of knowledge on how to use social media, and insufficient training opportunities for library staff, Lack of time to use social media, insufficient funds, privacy and security issues, etc.

Suggestions

Suggestions are being recommended to overcome the challenges of Marketing Library Information Resources and Services using Social Media

- Provision of adequate funds for libraries to market library information resources and services.
- Good internet facility and adequate technology for marketing library information resources and services on social media.
- Training opportunities should be provided in libraries so that

library staff can make use of social Media for Marketing of Library Information Resources and Services

· Professionally qualified library staff with the knowledge of ICT.

Conclusion

The purpose of this study is to examine that the social media platform is an effective tool for the marketing of library information resources and services. The results of the study show that Libraries market their information resources and services using various social media platforms such as YouTube, Twitter, Facebook, LinkedIn, Wikis, blogs, etc. social media play a very important role in marketing library information resources which helps students, faculty and researchers to use the library effectively. An appropriate marketing plan and programs to make the Libraries most effective and long sustainable.

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Use of E-Resources in college Libraries: A study

Mr. Gajbe Sumedh Shamrao

Abstract:

E-resources is a broad phrase that encompasses a wide range of file formats Instant access is quite possible with E-resources within a fraction of a second. The impact of E-Resources is the ability to access knowledge via E-books, E-journals, online resources, CD-ROM, and the Internet with connected databases. The purpose of this paper is to understand the awareness and use of e-resources in academic libraries and to find out the problem faced by the librarians and users for the acquisition and access of e-resources respectively.

Keywords: E-resources, E-Book, E-Journal, College Library, Online Resources.

Introduction:

The web has radically adjusted the manner in which individuals and foundations work. It has brought about critical changes in the manner libraries work and offer types of assistance to their supporters. Libraries are currently effectively obtaining, arranging, showing, and giving electronic variants of books, diaries, papers, propositions, and theses. This is additionally because of a change in purchasers' data looking for propensities. Clients of the new age lean toward online assets since they need all data readily available. E-assets contain a few intrinsic attributes that make them helpful to

Definition:

According to Ellis and Oldman (2005) **"**The use of electronic resources, researchers and students, have an access to global

information resources, particularly the internet for their scholarly intercourse."

The objective of the study:

The main objective is to promote E-Resources used in libraries.

1. Examine various types of resources and services existing in the library.
2. To study the diverse forms of E-Resources
3. To find out why people use electronic resources and how often they use them.

Literature Review:

Information stored and accessed digitally through electronic systems and network. Immediate access is possible in fractions of a second with E-resources. E-Resources have an impact on knowledge of e-books, e-journals, online resources, CDROMs, and the internet with linked databases. In this document, they identify the provision of the E-resources facility and the access method within the technical facilities in Tamilnadu. A well-structured questionnaire was distributed to library professionals from engineering institutions in Tamilnadu to evaluate E-resources facilities. **(Dhanav & Tamizhchelvan, n.d.)** The purpose of this study was to discover the primary problems that tutorial librarians experience when selecting and obtaining e-resources at Mumbai University. According to the report, e-journals dominate the e-collection of school libraries. Librarians utilize a variety of strategies to choose e-resources, according to the findings. Library staff required their skills update with the assistance of coaching. '(Benny, n.d.) The global acceptance that e-resources are contributing to postgraduates student's research work, in this study determined how influential library user education

is on the use of e-resources by postgraduates students in Nigerian university libraries. User education has positively inclined post-graduate students to the use of e-resources in their libraries. As a result, libraries should use all available tools to educate their users. (Abubakar & Adetimirin, 2016)

Types of E-Resources:

1. **E-Book:** Adobe PDF, Microsoft Reader, E-reader, Mob pocket Reader, EPUB, Kindle, and iPad are all examples of e-books. These are digital text and image compressions that a computer or other device can read. In the Initial stage of Gutenberg, an e-book was written, a domain digital library where users can access books in the public domain. To read e-books, cell phones, computers, smartphones, and other sophisticated electronic devices can be used. The Kindle version available on Amazon is also a popular way to read e-books, most e-books can be read as PDF files.
2. **E-Journal:** Electronic Journal is also known as an online journal. Electronic journals published on the Internet. Electronic journals can be obtained through electronic media such as floppy disks, CDROMs, DVDs online databases, and Gopher, FTP, Telnet, e-mail, or discussion lists. There are two types of journals published on the internet one is paid version and the other is free to use. The most common format for electronic journals is PDF.
3. **E-mail:** Email is a way to exchange digital messages from contributors to one or more recipients. E-mail uses technology to forward digital messages over the internet. Users use e-mail differently depending on what they think. It can variety of emails used for sending and receiving messages like Gmail, Hotmail, Webmail, Yahoo, Outlook,

and many others. The mark @ is a part of any Simple Mail Transfer Protocol (SMTP) email address. Another purpose of email to support e-resources management communication is that the individual email messages of the Union Search Tool are for user email, communication with multiple individuals in e-resources management, employees.

4. **Full-Text databases:** A full-text database, also known as a complete-text database, holds the entire text of books, dissertations, journals, periodicals, newspapers, and other types of textual publications. The full-text database is a compilation of documents or other information in the form of a database. Wherein the full text of each reference document can be used for online viewing, printing, or downloading.
5. **Digital Images:** A digital image is an image composed of picture elements, also known as pixels, each with finite, discrete quantities of numeric representations for its intensity or grey level that is output from its two-dimensional functions.
6. **E-Clippings:** The main objective of e-clippings is to review searches and a complete analysis of new elements. It can help users to retrieve new clips with a simple click. The source of the clips must use a suitable program to simplify to speed up the process. News items are archived on the served and users can select to view for specific data, duration, keywords, or new sources.
7. **Blogs:** A blog is a type of private diary where entries and events are listed in opposite linear order. They have a very easy layout, and there is no very strict writing mode. Therefore, they completely changed the concept of network publishing. Another reader can also post comments and

followers on the blog.

Utilities of E-Resources:

- The electronic environment enables the library to integrate with other libraries.
- E-publication may be less expensive than traditional publishing.
- Text, audio, video, and image files can all be used to build e-resources.
- They give users access to information faster, more conveniently, and at any time, whether they are at home, on campus, or in the library.
- Advanced search and retrieval systems can be used to access e-resources.
- E-resources are accessible 24 hours a day and help libraries conserve space.
- Due to the user-friendly layout, finding E-resources is simple.

Selection Procedure of E-Resources: Most of the libraries following the method adopted e-resources selection.

- Recommendation of college faculty.
- Reviewing the electronic journals provided by other libraries and subject experts.
- Publisher advertisements
- It depends on the price
- Negotiating Vendor
- Complementing the license agreement
- Allocation of funds

Characteristics of E-resources:

Because of their characteristics, these resources are more useful in libraries under pandemic. The following are characteristics of the E-Resources

1. Anyone can access electronic documents from anywhere and provides global access to documents on any subject.
2. Information retrieval from electronic resources is faster and more accurate than printed resources.
3. Easily search in Text using different search techniques and tools.
4. By providing links to similar and related documents, users can be directed to these documents.
5. Space and cost constraints are not a problem in the search strategy.

Advantages of E-Resources: The following are the advantages of E-resources.

- To allow multiple users to access an information source.
- E-Resources can be instantly searched.
- The user may find resources quickly and easily.
- Resources can be kept in huge quantities.
- Use of E-Resources takes up more time.
- Respondents' reasons for adopting e-resources
- To gather, store, and arrange data in a digital format.
- E-resources may be accessed from anywhere and anytime.
- Journal articles are published online before they are published in print.
- Audio, video, and animation content is available in electronic resources that are not available in print.
- Libraries can save space by subscribing to e-resources.

Disadvantages of E-Resources:

- The more use of e-resources reading on the screen is harmful too.
- The patrons need to access the internet to read the e-resources.

- If the library cancels the subscription of journals, all back volumes will not access by the library. Whereas print volume is kept in the library.

Selection of E-Resources:

1. E-resources can be selected according to the requirements of the users.
2. To subject and scope of e-resources
3. To research the nature of e-assets and their hunt.
4. To keep the cost-effective
5. At the time of purchase, determine whether the service is subscription-based or web-based.
6. To examine a licensed copy
7. To ensure that compatibility and technical support are both available.

Issues Related to E-Resources: E-Resources are more beneficial to all but there are many issues and challenges.

- **Low Budget:** The library is a non-profit organization, so they cannot purchase and pay for expensive electronic resources, because the budget is very limited and will not increase. Even in the environment, the budget cannot meet the needs of users.
- **Awareness of E-Resources**: Librarian has taken no of orientation program but users should improve their knowledge and use of resources. There is a great need to improve the use of resources by registered users.
- **Lack of Infrastructure:** If academic libraries are supported by powerful ICT components, the use of electronic resources libraries is the most effective. According to observations, many libraries have the insufficient infrastructure.
- **Intellectual Property rights:** Due to the ease with which e -resources

can be copied and transferred to users, librarians must be aware of IPR issues when delivering material.

Skilled manpower: To manage electronic collection properly, additional skills are required among the staff but existing manpower is lacking desired skills.

Evaluation of the E-Resources:

1. **Licensing Agreement:** A license is an official permission or permit to do use, or own something as well as the document of that permission or permit.
2. **Content:** Examining and assessing the content of e-resources to look at areas such as full-text.
3. **Updates:** The frequency of the e-resources should be checked for updates.
4. **Accessibility:** It should be easily accessible.
5. **Cost Factor**: Cost factor is most important for e-resources subscription for eg. monographs and periodicals
6. **Technical Support:** Technical support is also important to smoothly work and Training is also required.

Conclusions:

Due to the unique characteristics of electronic resources, libraries are becoming increasingly involved in their creation and acquisition. The user and library managers can use numerous search possibilities provided by the e-resources. A developing number of libraries have e-diaries and digital books on their racks, and a chosen handful have online data sets and CD-ROM data sets.. Using e-resources allows the library to save space and time for its users. E-resources are beneficial to libraries as well as other members of society who need a wide range of knowledge from all over the world. The current advancements in information and communication technology services have had a significant impact on library

operations. Its benefits are that it improves the user's knowledge, which is beneficial to technocrats.

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An Observation of Housekeeping Operations in Library: SOUL 2.0

Dr R. H. Sontakke
S. S. Rokade

Abstract:

The paper succinctly describes the use of application of library software (SOUL 2.0) at Arts and Commerce College Library, Ralegaon with resources, services, users of library, use, users, purpose, and positive impact on library functioning and information services 75% etc. It has been found that the software is quite useful in housekeeping activities of library in cataloguing 56%, circulation 77%, serial control 65%, OPAC 82% for the better development of library and users. It is concluded that the users are getting better and accurate information by saving their time and money, use of library increased and the library staff is rendering efficient and effective services by showing their own interest due to application of software recommended for orientation and guidance centers and also finance provision from appropriate agencies.

Key Words : SOUL, Users, Services, Impact

Introduction :

Arts and Commerce College Library is functioning from 1990 in an integrated college building at Ralegaon Dist. Yavatmal, in backward and tribal region of Maharashtra. The library is rendering efficient and effective information services to the users to fulfill the aims and object of college and institute i.e. education, research and extension education. In changing scenario the software is the

powerful weapon to fight against the information explosion and medium for storage and retrieval of information to the users. As such, considering the need of house keeping operations of library and users, the library has procured version of SOUL 2.0 during the year 2017 for the computerization of library. It has been found that there is a positive and quantitative impact of library software on library activities and information services to the users.

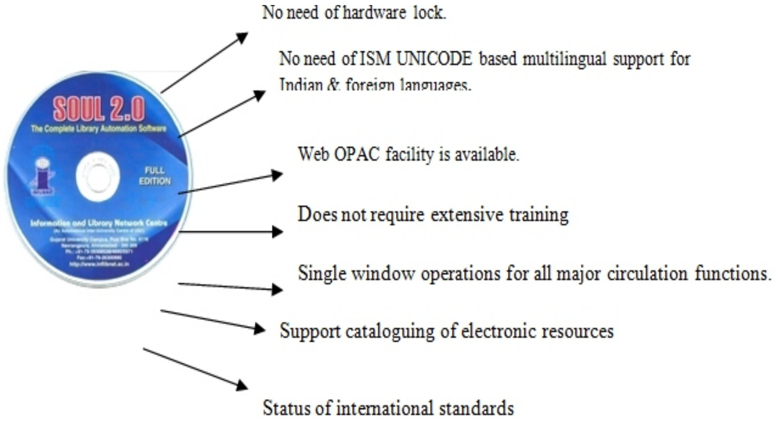
2. About SOUL Software

Software for University Libraries (SOUL) is specially developed by INFLIBNET, Gandhingar,Ahmadabad for the automation of academic libraries. Information and Library Network Centre is an autonomous inter university centre of University Grants Commission, New Delhi. It is a major national programme initiated by the UGC in 1991 at Gujarat University campus, Ahmadabad. Development of SOUL is an important activity of the centre and the first version 1.0 was released during CALIBER 2000 and latest version 2.0 released 29th January 2009.

2.1. Selection of SOUL Software :

- Developed by UGC which is totally dedicated tothe automation of academic libraries in India.
- Free training and hospitality facility for the users.
- Free updating and modification
- Facility of financial assistance through UGC
- Cost is affordable to compared with others

2.2 Features of latest version of SOUL 2.0



3. Present Status of Library

3.1. Library Resources, Services, Facilities and Users

The library resources like infrastructure, collection development, financial and human resources are given in Table 3.1 and information services and users are given in Table 3.2. There is a separate unit of computer and reprography to provide Internet and Reprography services to the users.

Infrastructure			Collection Development	Financial Resources	Human Resources
Building		Equipments			
Status	Carpet Area				
2	3	4	5	6	7
Integrated Library building	750 Sq.ft.	Computers 2 Printers 1 Scanner 1 Software 1 SOUL 2.0	Books 2800 Ref.Book 100 Periodicals06 News Paper 06	Rs. 00.45 Ths.	Librarian 1 Library Attendant 1

Source: Information

Table: 3.2. Library Services and Users

Manual Services	Computerized Services	Users of Library	
Reference Service	Reference Service	Students	180
Current Awareness Service	Internet service	College Student	050
S.D. I. Service	E-mail Service	Teaching Staff	018
Press Clipping Service	S.D.I.Service	Scientist	08
Inter Library Loan service		Others	35
Referral service			
Reprography service/sharing			

Source: Through discussion

Table: 3.3 Details of Existing Hardware and Server

Sr. No.	Hardware	Server
1	Processor Type PIV or higher : Processor Speed 1.6 GHz or higher RAM 512 MB (1 GB) : Free Hard Disk Space 400 MB : **Operating System Platform** Windows Server 2008 :	CPU Speed : P1V Dual Core 2.6 GHZ RAM : 2 GB HDD Capacity : 200 GB Operating system : Windows Server 2003 Service Pack 2 XP 07, VISTA SP 3

Source: Record of Library

The library has been automated with the application of SOUL2.0 software. The software covers all the library activities with the help of modules like acquisition, cataloguing, circulation, serial control, OPAC and administrative modules. There is positive impact of application of SOUL 2.0 on various angles in library functioning, services, human resources and users of library.

4.1 Library Functioning

The acquisition of reading material is the continuous and important process of library and is always behind the screen. The process comprises recommendations and suggestations of users, selection of reading material, access to list and indexes, ordering, cancellation, reminder, budget, venders and payments etc., and due to

automation there is heavy impact on this functioning.

Table 4.1.1 Acquisition module

Sr No	Group of functioning **Acquisition**	Impact Due to Application of Software			Impact on functioning and services
		Nature	Software%	Saving %	
1	Suggestions management, ordering, receiving books, documents, payments, Fund control, budget, Venders, publishers contact etc.	Time Library.	40	60	Improvement in Library functioning due to technical work of accessing, fast Process, Accuracy in maintaining budget and fund control, Coordination & cooperation maintained with venders. Improvement in access to database
		Time Readers	07	93	
		Human Resources	65	35	
		Ordering	22	78	
		Fast Process	11	89	
		Accuracy Budget	32	68	
		Publisher contact	09	91	
		Improvement in functioning	12	88	
	Total average		25 %	75 %	

Assumption: 100 % time used manually before application of software

Observations

The Table 4.1.1 shows the positive impact on library functioning due to the application of software by processing information much faster way (89%) than the human being can and permits better work flow through library. This computer based system has saved the time of library staff (60%) and efforts involved in producing the information products. From user point of view, the system saves the searching time (93%) and information can be made available by various combinations of desired key terms with the least possible time.

It is useful in selecting latest books and the orders are placed directly to the publishers through e-mail and also getting the information regarding subscription, payments, receipts, reminder etc. The library is using mostly e-mail for correspondence and

expenses on STD and postage are avoided. The Internet has made the whole acquisition process much faster, cheaper and easier for library.

It has been also possible to maintained accuracy in budget, expenditure and fund control and ultimately saved 75% time of library machinery.

Table 4.1.2 Cataloguing module

Sr No	Group of functioning **Cataloguing**	Impact on saving time %		Impact on functioning and services
		Application software	Saving of time	
1	Creation of bibliographic database and retrieval of information, customized spine label and bar code generation.	44% time	56 %	Useful in creation of bibliographical database as well as retrieval of information, saved the time and manpower
	Total average	44% time	56 %	

Assumption 100 % time before application of software

Observations

It is found from the table 4.1.2 that there is quite use for creation of bibliographic database and to retrieval the same with saving time of 56 percent of the staff of library. It is also easy to check the stock and generate the report and with the help of bar code functioning of circulation has become comfortable which save the time of library staff and user.

Table 4.1.3 Circulation module

Sr No	Group of functioning **Circulation**	Impact on saving time %		Impact on functioning and services
		Application software	Saving of time	
1	Membership management and transaction like issue and return of books etc.	23% time	77 %	Easy to maintained the record of membership and to update the same. Fast process and renewal. Search member and issue of reminder, to maintain the record.
	Total average	23% time	77 %	

Assumption 100 % time before application of software

Observations

It is found from the table 4.1.3 that it has became easy and positive to entered the data of members of library and to maintain their record for issue and return of books and reading material. It is also comfortable to search the record of the member and status to issue the reminders for return of books. It is also better to calculate the over dues and fines of the members.

Table 4.1.4 Serial Control module

Sr No	Group of functioning **Serial Control**	Impact on saving time %		Impact on functioning and services
		Application software	Saving of time	
1	Title entry, suggestion management and ordering, payment, check in process, binding, Subscription, renewal, vendor, budget, reminder, control etc.	35% time	65 %	Possible to control the subscription, arrival of issues, non receipt of issue, reminder
	Total average	35% time	65 %	

Assumption 100 % time before application of software

It is found from the table 4.1.4 that there is positive impact on the functioning of serial control and it is possible to enter the subscription with in time and also to call the bill from the society with in due date. It is also possible to control the non receipt of the issue

Table 4.1.5 OPAC module

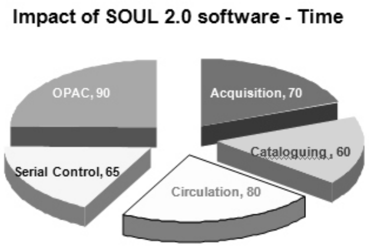
Sr No	Group of functioning **OPAC**	Impact on saving time %		Impact on functioning and services
		Application software	Saving of time	
1	Facilitates to search bibliography, databases by author, title, corporate body, conference names, subject headings, including call numbers etc. provides information regarding updating of collection and list of latest arrivals	18% time	82 %	Save the time of the user and also library staff for searching the required documents
	Total average	18% time	82 %	

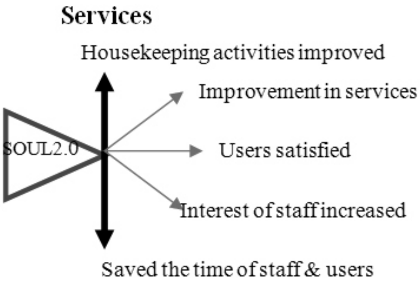
Assumption 100 % time before application of software

It is observed from the table 4.1.5 that the users are getting information of required reading material with the help of OPAC and therefore it is very easy to the users to search their information than manual and in this process their time is saving with convenience.

4.17. Increasing the number of daily visits of Users

Library software and internet has become the most powerful tool for housekeeping activities and providing information services to the users and has profound impact on services and functioning of library. The Internet has made possible the whole process of generation and manipulation of information a cheaper ratio. The impact is increasing the number of daily users for their required information and for easy access to save the time. The OPAC is mostly used by the users and as such visit of users increased to the library.





5 Conclusions

It is concluded that there is positive and good impact of application of SOUL 2.0 Library software on the housekeeping activities like acquisition, serial management, circulation and OPAC etc., functioning and services of the library. The most important impact is that the software has saved the time of library machinery and users. The users are getting better information through Internet on education, research, extension education, allied sciences and general information for their teaching and research work and for their

better development in their profession by saving time. The library staff is rendering efficient and effective services by showing greater interest due to application of information technology. The users are using mostly OPAC to search the desired reading material and comparatively the use has been increased.

The service of SOUL2.0 software has been found quite satisfactory to us. There is also dire need of guidance centers for installation and orientation. The status of software has been verified from three Libraries i.e.AnandNiketanColege of Agriculture, Anandwan , Warora, Dist. Chandrapur , Gondwana University , Gadchhiroli and Arts Commerce College , Ralegaon Dist. Yavatmal. The UGC, New Delhi should think positively towards the financial resources about the private college libraries in India for their better development in changing scenario.

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AGRONOMIST DR. BABASAHEB AMBEDKAR

Dr. Chandrasekhar I. Gitte

Introduction:

Bharat Ratna Dr. Babasaheb Ambedkar is known in the society as a constitutional sculptor, jurist, educator, social reformer, champion of the poor and so on. Dr. Babasaheb Ambedkar is not well known as an economist, agronomist and water and electricity expert. Most of his degrees are in Economics and he has written extensively in various fields of economics and presented important ideas. Dr. Babasaheb Ambedkar's article *Small Holdings in India and Their Remedies* is a very basic commentary on India's agricultural question. This article was published in 1918 in Volume 1 of the Journal of the Indian Economic Society.

Dr. Babasaheb Ambedkar has done social work in various fields for all sections of the society. In each case, they have seized it, despite obstacles we can scarcely imagine. Therefore, he is glorified not only in the country but also globally. The importance of his views on the economy can be seen in his writings on economics. Dr. Babasaheb Ambedkar was an Indian economist in the true sense of the word. He also sheds light on India's economic problems based on caste, India's unemployment, social inequality, the economics of caste system, East India Company, administration and economy, the evolution of the provincial world in British India, the origin of the rupee and its solutions. In Amartya Sen's speech on 5 May 2007, they take pride in Ambedkar and say, "Ambedkar is my father in Economics. He is true celebrated champion of the under privileged. He deserves more than what he has achieved today. However, he was

highly controversial figure in his home country, though it was not the reality. His contribution in the field of economics is marvelous and will be remembered forever.

Dr. Ambedkar is an all-round personality with a thorough knowledge of various subjects such as history, economics, sociology, political science, public administration, constitution, journalism, theology, management and philosophy. Over a period of more than 40 years, effective and permanent solutions have been inculcated to address the economic, social, political, educational and other problems of the country. Starting from 1939, India began to form an economic chart in the form of a constitution, opening the doors of development for all. For hundreds of years of struggle against social, cultural and religious slavery, Dr. Babasaheb Ambedkar was a great hero. Dr. Ambedkar wrote the best Indian constitution. He is hailed as the architect of the Indian Constitution. Although he did not formulate a theory of economics, his economic thinking is certainly higher than that theory.

Keywords: *Economical situation, Indian Agricultural, Social problem, Economical problems*

Objectives of the research article:

The purpose of this research article is that, Dr. Consulting Ambedkar's views on agriculture and the challenges facing the agricultural system at present. The ability to meet those challenges The purpose of this article is to shed light on whether Ambedkar is thinking about agriculture.

Modification method:

A secondary source has been used for the present research which includes published and unpublished books as well as websites etc. The study of the dissertation has been properly structured on the

basis of the collected information.

Agricultural Economist-Dr. Babasaheb Ambedkar:

Dr. Ambedkar has given a very high quality economic framework on theoretical and practical economic questions. Economics is the subject of Ambedkar's intimacy, contemplation and research. He was a great scholar of economics. He holds degrees in Economics from reputed universities in England, USA and Germany. He received his bachelor's degree in 1915 from Columbia University in the United States. For this, he had written the dissertation 'Dabpamdaj Padakpand Bwaumatbam'. In June 1916, the same university awarded him a scholarship and a bachelor's degree. Bhpejavatpabans - .Dansaljapabans gave the title of Chink to the dissertation. In 1921, he received a dissertation from the University of London for his dissertation, the Ph.D., and the Ph.D. In October 1922, Camb was awarded the highest degree in economics for his dissertation, Jim Chattismau and Jim Tncham. At that time, Pvt. Sailingman and Drs. Canon was guided by the famous economist. Dr. Ambedkar also worked for three years as a professor of economics at Sydneyham College, Mumbai. He took it thirteen times to write down his first lecture. He had achieved great success through his intelligence and hard work.

Ambedkar's Farmers' Movement: -

Dr. Ambedkar also had a good knowledge of the Indian agricultural system. He was a supporter of collective farming. He was of the view that it would not take long for India to become a developed country if water and electricity were supplied equally to an agrarian country like India. The Khoti system was a form of economic exploitation as it was very unfair to the peasantry. Laws to destroy this system Ambedkar did.

Since 1928, Dr. Krishna has been instrumental in bringing justice to the poor, impoverished peasants. Ambedkar had taken up the question of farmers. In 1927, the second year after Mahad's agitation for equality in the country, he started a huge movement in 1928 to liberate the farmers of Konkan from the scourge of slaughter. The Ratnagiri District Farmers Council was held on 14th April 1929 at Chiplun. The President of this Farmers' Council, Dr. Ambedkar was. He started a farmers' agitation against the farmers of Konkan. On September 17, 1937, Ambedkar introduced a bill in the Mumbai Legislature to abolish the khoti system. Ambedkar had started a movement for farmers of all castes without considering the caste of the farmers.

Dr. in the field of agriculture. Ambedkar's contribution: -

Dr. Ambedkar was a champion of farmers. Bharat Ratna Dr. Ambedkar is well known as the architect of the incident and the hero of the Dalits. Agriculture is the backbone of the Indian economy and most of the population is dependent on agriculture. □.□. In 1918, he wrote an article entitled "Problems of Small Farmers and Solutions". According to him, the growing population is mainly dependent on agriculture for employment. However, due to low productivity and lack of capital in agriculture, the income of farm laborers and smallholder farmers will not increase. The lower the income from agriculture, the lower the savings, so capital cannot be generated. Due to the growing population, there was a huge increase in the supply of labor and an unrealistic burden was being placed on agriculture. If this burden is reduced and the population starts working in other sectors instead of focusing on agriculture, then by investing capital, the farmer will get income, increase savings and regenerate capital, which will help increase agricultural productivity. He opined that along with agriculture, agro-industries will also

develop. Presented by Ambedkar.

By reducing the unrealistic burden of the population on agriculture and shifting it to industry and services, it will be possible to develop these sectors and create capital. It shows his firm belief that the country's agricultural laborers and the general public will also get employment. For the overall development of the country, first of all, the traditional nature of agriculture should be changed and capital should be made available for this sector. Increasing industrialization will lead to balanced development of agriculture and industry. By emphasizing on agriculture, industry, transportation, transportation, energy, irrigation, technical manpower, he helped in reducing the population burden on agriculture during the planning period as well as in the economic development of the country. Ambedkar made important contributions.

Dr. Ambedkar's thoughts on agriculture: -

Dr. According to Ambedkar, agriculture is a great national industry from India's point of view. Agriculture is the most important of all the primary industries. Dr. Ambedkar's views on agriculture are as follows.

1) Land Ownership: -

Dr. Ambedkar will have to look at the ownership of farmland in terms of its size and measures, community farming, co-operative farming, nationalization of agriculture and land reform. Agricultural development should be linked to land tenure, land ownership. He said it was not just about economic factors but also social identities. In the system of that time and even today the upper class has large sized lands which are taken by the middle class from the clan instead of the land itself. As a result, the class system has become stronger and stronger, he said.

2) Size of farm land: -

Dr. According to Ambedkar, he was aware that India's economy would not improve unless agriculture was developed. Despite the importance of Indian agriculture in the economy, he was of the view that the productivity of Indian agriculture was low. According to him, an important factor affecting the productivity of agriculture is the size of the holding area. The small size of the farmland does not increase the productivity of the farm. In India, the size of agricultural land is small but it is scattered in different places. Consolidation of farmland with small holding area will increase the size of the farm. As a result, productivity can be increased.

Today, at the national level, the size of the holding area is rapidly declining. It was 2.6 hectares in 1961-62, 2.2 hectares in 1971-72, 1.67 hectares in 1981-82 and now it is 0.41 hectare. Dr. According to Ambedkar, land is being divided and fragmented by inheritance. Other than that they have no other means of subsistence and are falling apart. Considering the productivity of agriculture in this context, it is not only the small holding area that contributes to agricultural productivity but also the technology used in agriculture, climate, soil fertility, rainfall, irrigation facilities, price of agricultural produce, guaranteed prices, government policy on agriculture, overall investment. This is very important to consider. Unfortunately, this is not happening today. He had put forward this basic idea.

3) Community Farming: -

According to Ambedkar, whether a piece of land is profitable or not, it does not depend on the size of the land but the proportion of other productive elements there. Depends on it. From this point of view, land with low holding area can be as profitable as large holding area. The real solution to increase the productivity of

land is not to increase the size of the holding area but to increase the capital and other productive elements on that land.

Ambedkar argued that agriculture should be a 'government enterprise', as discussed in the draft 'States and Minorities'. His recommendation was that the government should take possession of all the land, such as basic industries and insurance. So whether the land belongs to a private person, as a family, or if they have a mortgage on that land. However, those from whom the land will be taken should be compensated accordingly.

4) Cooperative Farming: -

Ambedkar also seems to have advocated co-operative agriculture as a way to solve the problem of agriculture in India. Co-operative farming can be done on the basis of modern technology by consolidating the land while maintaining the ownership of the land. Without it, farmers will not become landless. He said that this was one of the most important measures he could take. It can increase income and productivity. This option was also proposed by him for the survival and identity of the farmers. Which is still planned by many today. Small farmers and farm laborers were facing financial difficulties as it was becoming unprofitable for them to cultivate. By stopping it, he had mentioned the need to link agriculture with industry for the development of agriculture and the nation.

5) Nationalization of land: -

Dr. Ambedkar's most important concept was to 'nationalize agriculture'. The government should take possession of the farm lands and develop them. Such developed farm lands should be given to the farmers on certain conditions. In a sense, this was an experiment in community farming. The government should make an act for such cultivation. Clear rules should be made regarding

cropping patterns, water availability, dams, productivity growth, storage systems, sale of farm produce, prices of farm produce. This will not lead to a large area under any one crop and inequality in the availability of agricultural produce. According to the economic rules of supply and demand, the commodity will get a fair price and the loss of the commodity will be avoided by avoiding excess production. Even today, in order for farmers to get a fair price for their produce, the government should pay interest on land bonds and interest on the cost of equipment. There are these and other detailed provisions. It didn't all come true but it shows the direction of their thoughts.

6) Land and water: -

Land and water are the main components for agriculture. Development of agriculture is impossible without water. Farmers need to get sustainable water. He pointed out to the British government that without water, it is not possible to increase productivity and raise the economic status of farmers. River water planning should be done to provide sustainable water to agriculture. Droughts in the country are man-made. To eradicate drought, water planning should be done in case of drought. Efforts should be made to cultivate arable land. The country will prosper only if agriculture and farm labor prosper. He presented such fundamental ideas. Not only did he express his views on water, but he also presented a plan for water planning in the river basin to the British government. This project is known as 'Damodar Valley Project'.

Evaluation: -

Dr. Babasaheb Ambedkar was a visionary physician in the true sense of the word. He did not put any such subject. Which did not go unnoticed. Originally, he was sympathetic to the plight of the poor and the downtrodden. In order to improve the conditions of farm

labor, he came up with the idea of agriculture at that time. . Therefore, according to the motto 'Kasel Tyachi Zameen', the land should be allotted and its ownership should be created on it. Accordingly, the late Indira Gandhi has introduced the Clan Act and the Ceiling Act as a solution to this and has allotted land to the land grabbers. He has asked to go ahead and increase the size of the land by emphasizing on community farming. Because the poor and the needy have small pieces of land scattered. Therefore, community farming should be done by combining all these pieces so that the size of the farm increases and it becomes easier to cultivate in one place in different ways.

He passed the Khoti Act on 17 September 1937, abolishing the Khoti system and freeing the farmers from exploitation. But today, the private lending system is very popular in rural areas and even these lenders are freely exploiting the farmers. This new khoti system is beginning to emerge. Babasaheb's call for nationalization of agriculture has been implemented a little bit and the land of the country's government has been allotted to the poor to cultivate. But in it, the poor have to face constant quarrels with the upper castes of the village.

One of Babasaheb's fundamental ideas on agriculture is that there is a strong link between 'land and water' and the real farming business depends on these two factors. Most of the agriculture in the country is still dependent on natural water. The lower the rainfall, the higher the rate of farmer suicides. This season is seen every year in Maharashtra, especially in Vidarbha and Maradwada for the last two years. The big projects that Babasaheb created when he was the Union Water Minister. Projects that were expected to benefit Indian agriculture even today were expected to go ahead, but they did not materialize.

Babasaheb has presented the mathematics of agriculture and economic development. Therefore, the overall economic development of the country will not be enhanced unless the country's agricultural and farm-based peasantry and hard-working laborers become prosperous.

Closing: -

Regarding the solution to India's agricultural problem, Dr. Ambedkar's role was always evolving. His early views on the agricultural problem were largely those of an economist. As a result, additional manpower in the agricultural sector, resulting in more than reasonable employment, shortage of capital, machinery, as a result, productivity in the agricultural sector decreases. Therefore, considering the land holding area, the total expenditure incurred on land size and labor, capital, technology, soil fertility, climate, water supply, etc. required for cultivating the land should be increased only to increase the productivity of the farmers. . Dr. The ideas that Ambedkar put forward at that time need to be implemented just as urgently today.

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"क्लाउड कॉम्प्युटिंग आणि शैक्षणिक ग्रंथालये"

डॉ किशोर एन वासुर्के

गोषवारा :

शोधनिबंधात क्लाऊड कॉम्प्युटिंगचा सारांश सादर केला आहे. क्लाउड कॉम्प्युटिंग वापरकर्ता केंद्रित बहुस्तरीय सेवा देते. क्लाउड कॉम्प्युटिंग सोप्या पद्धतीने संस्था किंवा ग्रंथालयांचे मिश्रण करण्यास मदत करते. अलिकडे बहुतेक ग्रंथालये डिजिटल लायब्ररी सांभाळण्यासाठी क्लाउड कॉम्प्युटिंग तंत्रज्ञानाकडे आणि एकाधिक लवचिकतेसह सोशल नेटवर्किंगकडे वाटचाल करत आहेत. विविध वैशिष्ट्ये, फायदे, सेवा मॉडेल, क्लाउड स्टोरेजचे प्रकार, क्लाऊड कॉम्प्युटिंगची गरज आणि वापर या लेखादरम्यान चर्चा केली आहे.

कीवर्ड : क्लाउड कॉम्प्युटिंग, वेब तंत्रज्ञान, शैक्षणिक लायब्ररी, डिजिटल लायब्ररी, सोशल नेटवर्किंग.

प्रस्तावना :

क्लाउड कॉम्प्युटिंग वेब आधारित तंत्रज्ञान असू शकते, जे संगणनाचे एक नवीन प्रकार असू शकते. ही वेब किंवा नेटवर्कवर प्रदान केलेली सेवा आहे. क्लाऊड कॉम्प्युटिंग हे तंत्रज्ञान आणि प्रवृत्तींचे संयोजन असू शकते जे पायाभूत सुविधा आणि अनुप्रयोग अधिक गतिशील, अधिक लवचिक आणि बदलण्यायोग्य बनवित आहेत. ही सर्व्हरवर आधारित सेवा आहे, जी काही वेळा अत्यंत उपयुक्त असते. क्लाउड कॉम्प्युटिंगला डेटा आणि ॲप्लिकेशन्सची काळजी घेण्यासाठी आणि आयोजित करण्यासाठी इंटरनेट म्हणून रिमोट सर्व्हरची आवश्यकता असते. क्लाउड कॉम्प्युटिंगमध्ये असंख्य संगणक सर्व्हरशी जोडलेले असतात. अनुप्रयोग दूरस्थ सर्व्हर दरम्यान स्थापित केले जातात आणि सर्व्हर स्थानाशी जोडलेले संगणक या अनुप्रयोगांचा वापर करू शकतात. एकाच संगणकादरम्यान प्रत्येक अनुप्रयोग स्थापित करण्याची गरज नाही. 21 व्या

शतकात हे सर्वात महत्त्वचे आहे जे एक सेवा म्हणून पायाभूत सुविधा, व्यासपीठ आणि सॉफ्टवेअर देते आणि व्यक्ती, कॉर्पोरेशन आणि सरकारमध्ये उत्कृष्ट लक्ष प्राप्त करते. क्लाउड कॉम्प्युटिंग हे ट्रेंडसह तंत्रज्ञानाचे संयोजन असू शकते जे पायाभूत सुविधा आणि अनुप्रयोग अधिक गतिशील, लवचिक आणि वापरण्यायोग्य बनवते. ई–मेल, ऑनलाइन बँकिंग, वेब कॉन्फरन्सिंग, ग्राहक संबंध व्यवस्थापन (सीआरएम) सारखे अनुप्रयोग क्लाउडमध्ये ट्रॅक केले जातात. ई–मेल, वेब कॉन्फरन्सिंग, कस्टमर रिलेशनशिप मॅनेजमेंट (सीआरएम) सारखे अनुप्रयोग एकाच क्लाउडमध्ये ट्रॅक केले जातात.

क्लाउड कॉम्प्युटिंग लायब्ररींना त्यांची उपस्थिती ऑनलाईन दाखवून मदत करते. ग्रंथालयांमध्ये रेकॉर्ड डेटा, खाजगी आणि नाजूक डेटाची काळजी घेणे देखील उपयुक्त आहे. इलेक्ट्रॉनिक जर्नल प्रवेश, डिजिटल लायब्ररी होस्ट करणे, सांख्यिकीय डेटाचा मागोवा घेणे आणि लायब्ररी होस्टिंग देखील समाकलित करण्यासाठी ग्रंथालये हे तंत्रज्ञान स्वीकारत आहेत.

व्याख्या :

क्लाउड कॉम्प्युटिंगमध्ये सामायिक संसाधने, सॉफ्टवेअर आणि ज्ञान दूरस्थ ग्राहकांना नेटवर्कद्वारे प्रदान केले जाते. क्लाऊड कॉम्प्युटिंग ही एक सेवा असू शकते, ज्यात क्लाउड संसाधने मागणीनुसार अनेक वापरकर्त्यांना गतिमानपणे वाटप केली जातात. क्लाउड हा शब्द वेबसाठी वापरला गेला होता, जसे की टेलिफोनी स्कीमॅटिक्स, क्लाउड सारखा आकार नेटवर्क दर्शविण्यासाठी वापरला जात नव्हता, जो नंतर नेटवर्क आकृतीमध्ये वेब दर्शविण्यासाठी वापरला गेला. पारंपरिकरित्या संस्थांना समर्पित हार्डवेअर विकत घेण्याची आणि ती वापरण्याची सवय होती, ज्याला CAPEX (भांडवली खर्च) मॉडेल असे म्हटले गेले होते, परंतु क्लाउड कॉम्प्युटिंग संस्थेच्या उत्क्रांतीमुळे OPEX (ऑपरेटिंग खर्च) मॉडेलकडे जात आहे.

डग्लस गॉर्ले यांच्या मते लोक वर्च्युअलायझेशन आणि ते आयटीचे आकार बदलण्याच्या मार्गाने पकडत आहेत, सेवा आणि सॉफ्टवेअरवर आधारित मॉडेल तयार करतात आणि काही मार्गांनी आम्ही भौतिक स्तर बदलतो. कित्येक

वर्षे, आभासीकरण सक्षम केलेल्या सॉफ्टवेअर मॉडेल्सची निर्मिती. "

क्लाऊड कॉम्प्युटिंगबद्दल गवालैची प्रशंसा करणारा दुसरा लेखक म्हणाला, ष्ज्या प्रकारे मला ते माहित आहे, क्लाउड कॉम्प्युटिंगएहे मोठ्या चित्राला सूचित करते, मूलतः वेबचा वापर करून लोकांना तंत्रज्ञान–सक्षम सेवांमध्ये प्रवेश देण्याची व्यापक संकल्पना. गार्टनरशी सुसंगत, खऱ्या ष्क्लाऊड कॉम्प्युटिंग म्हणून पात्र होण्यासाठी त्या सेवा मोठ्या प्रमाणात स्केलेबल असणे आवश्यक आहे.

क्लाउड कॉम्प्युटिंगची आवश्यक वैशिष्ट्ये :

क्लाउड कॉम्प्युटिंगची काही आवश्यक वैशिष्ट्ये खालीलप्रमाणे आहेत :

ब्रॉड नेटवर्क ॲक्सेस :

मोबाईल फोन, लॅपटॉप आणि पीडीए सारख्या मानक साधनांद्वारेक्लाउड क्षमतांमध्ये प्रवेश केला जातो. ही साधने बर्याचदा कोणत्याही ठिकाणाहून सुलभ ऑनलाइन प्रवेश बिंदूद्वारे वापरली जातात. ही लवचिकता व्यवसायासाठी महत्त्वपूर्ण आहे कारण कर्मचारी त्यांच्या प्रकल्प, करार आणि ग्राहकांना 24 X 7 वर नजर ठेवू शकतात जरी ते फिरत असताना किंवा कार्यालयात असतात.

ऑन–डिमांड क्षमता :

कॉर्पोरेशन क्लाउड–होस्टिंग सेवा क्लाउड होस्ट प्रदात्याद्वारे सुरक्षित करेल जी कदाचित वापरकर्त्याची नेहमीची सॉफ्टवेअर विक्रेता असेल. संस्थांना वापरकर्ता सेवांमध्ये प्रवेश आहे आणि वापरकर्त्यांना वेब इन्स्ट्रुमेंट पॅनेलद्वारे किंवा थेट प्रदात्याद्वारे क्लाउड सेवा सुधारण्याची सुविधा आहे. गार्टनर Amazones झॉन वेब सर्व्हिसेस (एडब्ल्यूएस), मायक्रोसॉफ्ट, गुगल, आयबीएम आणि सेल्सफोर्स डॉट कॉमशी सुसंगत क्लाउड सेवा प्रदाता आहेत जे मागणीनुसार स्व–सेवा प्रदान करतात. AWS NIST NY Times आणि NASDAQ द्वारे वापरला जात आहे.

मोजलेली सेवा :

ही सेवा कॉर्पोरेशन चालवण्यासाठी देखील खूप उपयुक्त आहे. क्लाउड

सेवेमध्ये ही सुविधा संसाधनांच्या वापराचे मोजमाप दर्शवते. ही मीटरिंग क्षमता आहे जी संसाधन वापराचे नियमन आणि ऑप्टिमाइझ करण्यास सक्षम करते. हे वापरानुसार शुल्क आकारण्यास मदत करते. या मोजमापाशी सुसंगत कोणीही हे सॉफ्टवेअर किमतीचे आहे की नाही हे निवडू शकते. त्यानुसार कोणी योजना आखू शकतो आणि वापरकर्त्यांशी सुसंगत वापरकर्त्यांकडून शुल्क आकारू शकतो, जसे वीज विभाग वीज विकतो आणि प्रति युनिट चार्ज करतो आणि मोबाईल कंपन्या प्रति कॉल किंवा नाडीसाठी शुल्क आकारतात. या प्रकारची सेवा पारदर्शकता प्रदान करते कारण वापर आणि दुरुस्ती प्रदाता दोन्ही संसाधनांचा वापर तपासून आणि नियंत्रित करू शकतात.

रिसोर्स पूलिंग :

रिसोर्स पूलिंग वापरक त्यांशी कोणत्याही वेळी कुठूनही संसाधने वापरण्यास मदत करते. एकावेळी अनेक वापरकर्ते ही सुविधा वापरू शकतात. हे तंत्र बहुस्तरीय राष्ट्रीय कंपन्यांमध्ये सर्वात उपयुक्त आहे, जेथे काम व्यापक श्रेणींमध्ये विभागले गेले आहे. मग अनेक विभाग कामासाठी प्रयत्न करण्यासाठी गुंतलेले आहेत. संसाधन पूलिंगमुळे काम पूर्ण होताना अर्थव्यवस्थेचा परिणाम होतो. वेगवान लवचिकतारू हे आमच्या गरजा समर्थित आहे. कधीही आम्ही कोणत्याही प्रकारचे सॉफ्टवेअर जोडू किंवा काढू. लवचिकता ही क्लाउड कॉम्प्युटिंगमधील सर्वोत्तम निवड आहे.

क्लाउड कॉम्प्युटिंगचे फायदे :

स्मार्टफोन, टॅब्लेट, लॅपटॉप इत्यादी वेब–सक्षम साधनांची उपलब्धता वाढल्याने वेबवर डेटावर प्रवेश करणे सोपे झाले आहे.

Sharing फाईल सामायिकरण जलद प्रवेशासह क्लाउड कॉम्प्युटिंगचा पहिला आणि मुख्य फायदा आहे. वापरकर्ता मोठ्या फायली जतन करू शकतो. फोटो, व्हिडिओ, सादरीकरणे, दस्तऐवज यासारख्या अनेक प्रकारच्या फायली बर्याचदा संग्रहित केल्या जातात. क्लाउड कॉम्प्युटिंग द्वारे बॅक–अप सुविधा पुरवली जाते.

हे कॉर्पोरेशन किंवा लायब्ररी चालवण्यासाठी आयटी प्रणालीचे

व्यवस्थापन आणि देखभाल करण्यासाठी मूल्य परत करण्यास मदत करते. महागडी यंत्रणा आणि उपकरणे खरेदी करण्यासाठी निधी खर्च करण्यापेक्षा ग्रंथालये सेवा प्रदात्यांच्या मेघ संसाधनांचा वापर करू शकतात.

प्रकल्पांचे सहकार्य देखील केले जाऊ शकते, जे सॉफ्टवेअर आणि हार्डवेअर खरेदीच्या तुलनेत किफायतशीर आहे.

To वेबशी कनेक्ट झाल्यावर वापरकर्ते इतर डिव्हाइसवरून संग्रहित फायलींमध्ये प्रवेश करू शकतात. प्रचंड अंतर्गत स्टोरेज सिस्टमची गरज नाही. Most हे बहुतेक संगणक आणि ऑपरेटिंग सिस्टीमशी सुसंगत आहे.

सेवा मॉडेल :

क्लाउड कॉम्प्युटिंग तंत्रज्ञानात खालील सेवा मॉडेल उपलब्ध आहेत :

पीए ए ए lPAAS :

प्लॅटफॉर्म–ए–ए–सर्व्हिस (पीएएएस) ची गणना बहुतेक वेळा संगणकीय व्यासपीठ म्हणून केली जाते ज्या दरम्यान सॉफ्टवेअर आणि इन्फ्रास्ट्रक्चर खरेदी आणि देखभाल न करता वेब ॲप्लिकेशन्स पटकन आणि सहज तयार होतात. या हार्डवेअर दरम्यान, ऑपरेटिंग सिस्टम, स्टोरेज आणि नेटवर्क क्षमता वेबवर भाड्याने घेतली जाते. PAAS मध्ये, व्हर्च्युअलाइज्ड सर्व्हर आणि संबंधित सेवा खरेदीदारांनी प्रचलित अनुप्रयोग चालवण्यासाठी किंवा नवीन अनुप्रयोग विकसित आणि चाचणी करण्यासाठी भाड्याने घेतल्या आहेत. हे एक सॉफ्टवेअर वितरण मॉडेल आहे ज्या दरम्यान होस्ट केलेले सॉफ्टवेअर अनुप्रयोग वेबवर ग्राहकांना उपलब्ध केले जातात. पीएएएस सह, ओएस वैशिष्ट्ये वारंवार बदलणे आणि श्रेणी सुधारित करणे शक्य होते.

फाय देरू भौतिक पायाभूत सुविधांमध्ये गुंतवणूक करण्याची गरज नाही, विविध ठिकाणी संघ एकत्र काम करू शकतात.

एस ए ए एस SAAS :

सॉफ्टवेअर ॲज अ सर्व्हिस (एसएएएस) ही क्लाउड सेवा असू शकते जी सॉफ्टवेअर आणि त्याच्या कार्यासाठी दूरस्थ प्रवेश प्रदान करते. सॉफ्टवेअर

दूरस्थपणे होस्ट केले आहे वापरकर्त्यांना अतिरिक्त हार्डवेअर खरेदी करण्याची आवश्यकता नाही. संस्थांना इन्स्टॉलेशन, सेट–अप आणि कधीकधी दैनंदिन देखभाल आणि देखभाल हाताळण्याची आवश्यकता नसते. एसएएएसचा सहसा मागणीनुसार सॉफ्टवेअर म्हणून उल्लेख केला जातो आणि त्याला खरेदी करण्याऐवजी भाड्याने वापरणे असे म्हटले जाते. पारंपरिक सॉफ्टवेअर अनुप्रयोगांसह, सॉफ्टवेअर पॅकेज मिळवणे आणि ते वापरण्याची क्षमता असण्यापूर्वी ते पीसीवर स्थापित करणे आवश्यक आहे. सॉफ्टवेअर एसएएएसचा मोठ्या प्रमाणावर वापर संचयित, बॅक–अप आणि हस्तांतरित करण्यासाठी वापरला जातो कारण सहसा प्रारंभिक खर्च नसतात. वापरलेल्या साठवणुकीसाठी संस्थांना फक्त जागेच्या प्रमाणात पैसे द्यावे लागतात. SAAS ला होस्टेड स्टोरेज देखील म्हटले जाऊ शकते. SAAS चे नमुने आहेत : Google] Twitter, Facebook, Flicker इ.

फायदे :

कोणतेही अतिरिक्त हार्डवेअर खर्च नाहीत, आपण जे वापरता ते विकत घ्या, स्वयंचलित अद्यतने, कोणत्याही ठिकाणाहून प्रवेश योग्य

आय ए ए एस IAAS :

इन्फ्रास्ट्रक्चर इन सर्विस (आयएएएस) क्लाउड कॉम्प्युटिंग इन्फ्रास्ट्रक्चर सर्व्हर, स्टोरेज, नेटवर्क आणि ऑपरेटिंग सिस्टीम ऑन डिमांड सेवा म्हणून वितरीत केल्या जातात. IAAS मध्ये, उपकरणे स्टोरेज, हार्डवेअर, सर्व्हर आणि नेटवर्किंग घटकांसह ऑपरेशन्सला समर्थन देत नाहीत. संस्थांद्वारे आउटसोर्स केले जातात. उपकरणे सेवा प्रदात्याच्या मालकीची आहेत आणि म्हणून ते गृहनिर्माण, चालवणे आणि देखभाल करण्यासाठी जबाबदार देखील सेवा प्रदात्यावर आहे. क्लायंट सहसा प्रति–वापर आधारावर पैसे देतो.

फायदे : ऑन–डिमांड सेल्फ–सर्व्हिस, ब्रॉड नेटवर्क ॲक्सेस, मापन सेवा.

मेघ संचयनाचे प्रकार :

1. वैयक्तिक मेघ संचयन :

वैयक्तिक क्लाउड स्टोरेजमध्ये, खाजगीचा डेटा क्लाउडमध्ये साठवला जातो आणि हा डेटा सहसा कोठूनही प्रवेश केला जातो. हे सार्वजनिक क्लाउड स्टोरेजचा उपसंच आहे. याला मोबाईल क्लाउड स्टोरेज असेही म्हणतात कारण या प्रकारच्या क्लाउड स्टोरेज दरम्यान संचयित केलेला डेटा सिंक्रोनाइझ केला जातो आणि टॅब्लेट संगणक आणि मोबाईल फोन सारख्या अनेक उपकरणांवर शेअर केला जातो.

2. सार्वजनिक क्लाउड स्ओरेज :

सार्वजनिकरित्या क्लाउड स्टोरेज, डेटा एंटरप्राइझच्या बाहेर स्वतंत्र सेवा प्रदात्याद्वारे सांभाळलेल्या डेटा सेंटरमध्ये साठवला जातो. उपक्रम त्यांचा डेटा सार्वजनिकपणे क्लाउड स्टोरेजचा बॅकअप घेतात आणि ज्ञानाच्या साठवणुकीसाठी आवश्यक हार्डवेअर आणि सॉफ्टवेअर संसाधने राखण्यापासून स्वातंर्त्य मिळवतात. एंटरप्राइझेस परिसरात चालणाऱ्या ॲप्लिकेशन्सद्वारे तयार केलेला लाइव्ह डेटा सार्वजनिकपणे क्लाउड स्टोरेजमध्ये साठवला जाऊ शकतो.

3. खाजगी मेघ संचय :

खाजगी क्लाउड स्टोरेजमध्ये, संस्थांच्या डेटा सेंटरमधील पायाभूत सुविधा सहसा स्टोरेज प्रदात्याद्वारे व्यवस्थापित केली जाते. क्लाउड स्टोरेजचे फायदे प्रदान करताना खाजगी क्लाउड स्टोरेज सुरक्षा आणि कामगिरीची चिंता राखण्यास मदत करते.

4. हायब्रिड क्लाउड स्टोरेज :

हायब्रीड क्लाउड स्टोरेज सार्वजनिक आणि वैयक्तिक क्लाउड स्टोरेजचे मिश्रण असू शकते, या स्टोरेज दरम्यान गंभीर डेटा एंटरप्राइजच्या खाजगी क्लाउडमध्ये साठवला जातो तर इतर डेटा सार्वजनिक क्लाउड स्टोरेज प्रदाता संग्रहित केला जातो.

लायब्ररीमध्ये क्लाउड कॉम्प्युटिंगची गरज :

सर्व सॉफ्टवेअर दूरस्थपणे सर्व्हर दरम्यान संग्रहित केले जातात आणि इतर संगणक त्याशी जोडलेले असतात. क्लाउड कॉम्प्युटिंग सेवा जसे

अधिग्रहण, कॅटलॉगिंग, प्रक्रिया प्रणाली, डिजिटल सामग्री आणि ग्रंथालयांमध्ये वापरल्या जाणाऱ्या अग्रगण्य तंत्रज्ञानाचा समावेश करण्याची तरतूद आणि MARC21 XML Z39-50 युनिकोड अशा विविध मानकांचे समर्थन करते ज्यावर थेट ग्रंथालय आणि ज्ञान विज्ञान क्षेत्राशी संबंधित आहे.

आधुनिक ग्रंथालयांमध्ये क्लाऊड कॉम्प्युटिंग लोकप्रिय होत आहे. अलीकडे असंख्य ग्रंथालये आहेत, जी स्वयंचलित आहेत. ग्रंथालये चालवण्यासाठी तंत्रज्ञान आवश्यक आहे. ऑटोमेशनसाठी लायब्ररीद्वारे विविध सॉफ्टवेअर वापरल्या जात आहेत. यापैकी सॉफ्टवेअरचा परवाना देऊन प्रवास केला जात आहे, जी ग्रंथालयांना विक्रेत्याकडून खरेदी करावी लागली. हे खूप महाग आहे आणि कोणतीही संस्था ते स्वतंत्रपणे अनेक संगणकांसाठी खरेदी करू शकत नाही. ही समस्या उलगडण्यासाठी क्लाऊड कॉम्प्युटिंगला खष्ु मदत होते. संगणकीय प्रणालीचे हार्डवेअर अपयशी झाल्यास असंख्य घटना घडतात. पीसीमधून सर्व माहिती हरवते जी अत्यंत हानिकारक आहे. ही समस्या उलगडणे खूप दमछाक करणारे बनते.

निष्कर्ष :

वैयक्तिक ग्रंथालयांच्या वतीने हार्डवेअर आणि सॉफ्टवेअर होस्ट करण्याऐवजी समान सामायिक हार्डवेअर, सेवा आणि डेटा वापरून ग्रंथालयांच्या सहकारी परिणामामुळे ग्रंथालय संग्रहांचे व्यवस्थापन आणि ग्रंथालय वापरकर्त्यांचा अनुभव आणि ग्रंथालय कर्मचारी वर्कफ्लो दोन्हीची देवाणघेवाण करण्याचा संपूर्ण खर्च कमी होऊ शकतो. क्लाउड कॉम्प्युटिंग कॉम्प्युटिंग पॉवर शेअर करून ग्रंथालयांना हिरवेगार बनवू शकते त्यामुळे कार्बन फूटप्रिंट्स कमी होतात. हे ऑनलाईन लायब्ररीसाठी एक मजबूत, एकसंध उपस्थिती निर्माण करू शकते आणि वापरकर्त्यांना एक क्षेत्र, गट आणि जागतिक पोहोच प्रदान करते. क्लाउड कॉम्प्युटिंग हे रिप्लेसमेंट टेक्नॉलॉजी नसून कॉम्प्युटिंगचा एक रिप्लेसमेंट प्रकार आहे. क्लाउड आधारित अनुप्रयोग वापरण्यासाठी ग्रंथालये मागोवा घेत आहेत जेणेकरून त्यांची सेवा अत्यंत प्रभावी आणि कार्यक्षमतेने बळकट होईल.

क्लाउड कॉम्प्युटिंग व्हिज्युअलायझेशन, डिस्ट्रीब्यूटेड कॉम्प्युटिंग, युटिलिटी कॉम्प्युटिंग, अगदी अलीकडे नेटवर्किंग आणि वेब सॉफ्टवेअर सेवांमधील संशोधनांवर आधारित आहे. हे एक सेवाभिमुख आर्किटेक्चर, शीर्ष वापरकर्त्यांशीाठी माहिती तंत्रज्ञान ओव्हरहेड कमी करणे, उत्तम लवचिकता, मालकीची एकूण किंमत कमी करणे, मागणी सेवा आणि इतर बऱ्याच गोष्टी सूचित करते.

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Prospects for Libraries in New Education Policy of India 2020

Dr. Mahesh G T

Abstract :

Library and information profession is one of the services that assists and supports all educational institutions of all nations, consequently both the academic institutions and library information systems essentially be the connection link if operative and effectual competent design and implementation of policies that has to be implemented. The influence of the libraries can be sensed at all phases in the educational segments, right from the grass root level, i.e., from primary and secondary school libraries in to the academic libraries of the tertiary educational institutions. Henceforth the significance of the libraries in the instructive progress of a nation cannot be over-estimated. The national education policy purposes have not been that much tough to recognize yet fundamentals of the most convincing of all, that is, National Educational Policy (NEP). This paper is a theoretical paper which reviews the aims and objectives of the NEP and the significant roles librarians to be played in its effective execution across the nation. The subjects to be critically examined are the national educational policy, the responsibilities of library professionals in its implementation.

Keywords: National Educational Policy, NEP and Academic Library, Private Library, Public Library, Library Services, Librarianship

Introduction :

As per the National Educational Policy 2020 "Education is very much essential for accomplishing complete human potential,

establishing a reasonable and fair civilization, and encouraging in the development of a nation. Providing collective admittance to qualitative education, which is the driving force to India's sustained ascension and direction on the universal phase in terms of financial growth, communal justice and equivalence, technical progression, nationwide integration and socio-cultural conservation".

The current NEP is to shape Indian's aptitude and its chief resources and provide assistance in developing collective community and nation whereas certainly affecting all. The national governing body endeavours to deliver superior instructive prospects to cultivate and nurture rationally for oneself and humanity. In the visuals of supportable progress of teaching in India, making sure that learning is comprehensive and impartial to encourage all-time knowledge achievement for all children, adults, and higher professionals in the sphere of education. There is a need of professional development making sure that educationalists have the essential pedagogical skills knowledge and practices for execution of the NEP 2020. The all-inclusive-practices that are mentioned in the library and schools must be inclusive and unbiased. Being comprehensive, it must comprise of all clusters of people to receive the library and information services and include all personalities from diverse communities such as rural, socio-economically underprivileged groups and children with special care and subgroups of the community.

National Education Policy 2020 From A Librarians View Point

While going through the National Education Policy 2020 from a library professionals' view point, here are few take-outs, to deliver best performances assisting the vital ideologies of Teaching-Learning, the teacher-librarian to cooperate with educators that can encourage essential principles laid down in the policy. And, this could be achieved by hunger through collection of common groups. NEP

2020 accentuates the teachers and librarians bondage to have an of competency of services. Keeping in mind that the library and information canters becomes the educational service centers of information resources in both print and digital forms delivering physically and digitally.

Illustration of Library as a Physical Space and Outlooks in the NEP 2020

To shape overall development for an specific individuals, educational institutions and libraries must offer a safe, comfortable and social place, where the reader or a user is intellectually enthused where any Library and information canter develops a educational center. Libraries as a knowledge centers, where the knowledge settings occur and can involve and offer a varieties of learning and knowledge practices to the learners. And the emphasis is on the soft skills with the characters that forms the nucleus of the person's appeal & temperament.

Library and information professionals' educational practices and prospectus, consequently, must comprise a variability of outlooks in a familiar setting for the benefit of the students. Principles like compassion, mutual respect, hygiene, courteousness, self-governing the essence of amenity, accountability, diversity, equivalence, and fairness.

Library Expectations in the New Education Policy 2020

The NEP 2020 to substitute the 36 years old National Policy on Education (NPE) in the year 1986. The NEP 2020 is grounded on the initial concepts Access, Affordability, Equity, Quality, and Accountability. A nation-wide book raise policy will be articulated and widespread creativities will be engaged to upsurge the approachability and convenience of knowledge resources across topographies and dialects.

There are some changes in the e-libraries and public libraries, the public administration will make its efforts on, to encourage the reading practices, maximise the usage of library and information centers, to certify the obtainability and availability of knowledge to all learning aspirants deprived of any obstacles of philological, expertise and characteristics.

Evolving Pleasurable and Inspiring Books

Pleasant and motivational records will be collected and organised for the benefit of the learners in all stages in all regional languages. Measures are taken to make sure that the convenience of information to physically challenged and differently-abled individuals. With the coordination of private sector organizations and the public, the government will invent policies to progress the excellence and book reading habits among the individuals. The government will accentuate making books accessible expansively in both school level and at all public libraries. The foremost prominence will be on the socio-economically underprivileged places including remote rural areas.

Developing a Reading Habit Across the Nation

Schools and public libraries will be widely improved to upsurge the audience and regular learners all over the nation. Public knowledge institutions will be reinforced, restructured and given support to modernize in all aspects. A suitable source of books that provide to the requirements and benefits of the local publics will be guaranteed. Starting a greater number of libraries for the children and transportable moving libraries and communal knowledge hubs all over the nation assisting extensive learning and communal progress.

Technology Enabled Schools and Public Libraries in Rural Areas

Serving the public and the needy learners predominantly in

rural areas through non-schooling hours, the technology enabled schools and public libraries will be customised. Reader's hub and Book club services will be offered to supplement and encourage extensive reading habit.

Library and Information Centres Will be Reinforced in the Higher Education Institutions

Library and information centers are the central core part of the educational institutes and the government will reinforce and increases the collection of educational resources like knowledge print materials in the form of books, periodicals, and supplementary teaching-learning resources. Measures will be initiated for additional improvement of e-libraries and remote access to information resources. Digital content will be offered in all local languages too.

Utilization of Public Libraries Adult Education

The government drives to make its efforts in offering appropriate physical substructure to guarantee adults education and offering all-time knowledge acquisition to concerned individuals. Spaces available in public libraries will be utilised for technology enabled grownups educational programmes and further societal events for the benefit of the community engagements and improvements. To comprehend the objective of starting, evolving, and supporting present library and information centers and reaching to the requirements of different types of patrons in the nation, the governing body drives to formulate suitable professional trails the progress for the knowledge professionals and certifies the suitable personnel for the appropriate effective operations and dissemination.

Association between library professionals and the teaching community knowledge acquittance progression with the lifelong proficient progression along with the competency, constructive

employment atmospheres and culture. Importance of the Libraries in the National Education Policy 2020 highlights the issues like entertaining and stimulating collection of books for the benefit of the students at all levels. Increasing the Public and school library readership among the student learners. Establishing Digital libraries to support the society through non-schooling hours and establishing book hubs that meets in community as well as school libraries facilitating wide-ranging reading. Initiation on National Book Promotion Policy to safeguard the convenience, accessibility, excellence, and readership of knowledge resources across the spheres of varied generation at all levels.

Library Collection as per the recommendation of NEP would be inclusive of Digital, Multi-lingual and Multi-levelled books, consists of Indian fictions incorporating universal knowledge, blending of contemporary and conventional works in all regional languages, inquiry constructed, option for critical and divergent thinking and problem solving skills. Folklore and narrations from diverse states. Knowledge resources to comprise self-importance in India, and it's varied, antique and current values and acquaintance of information systems and culture and also the chief resources that leads to Universal cognizance.

Conclusion :

Competitive Librarianship should have the scientific temperament and evidence-based thinking, resourcefulness and innovativeness and rational cognitive ability, aesthetic sense and art of learning with written and spoken communication associating with team work ability in digital fluency with ethical and honest intellectual capacity. Here is a chance for Library professionals to acquire competency and knowledge with their contemporaries in the

profession transmuting your character from a mere bookkeeper to a Teacher Librarianship.

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ROLE OF DIGITAL LEARNING IN MADHYA PRADESH GOVERNMENT COLLEGE DURING COVID-19 CRISIS SITUATION: CURRENT SCENARIO

DR DEEPAK KUMAR SHRIVASTAVA
PUSHPENDRA ARYA

Abstract:

Novel corona virus disease 2019 (COVID-19) is an infectious disease caused by severe acute respiratory syndrome corona virus 2 (SARS-CoV-2). It was first identified in December 2019 in Wuhan, Hubei, China, and has resulted in an ongoing pandemic situation.

Like many other industries, the education sector has been severely impacted by the COVID-19 pandemic. 165 countries had closed schools nationwide, impacting over 1.5 billion children and youth, and still great uncertainty as to when schools will reopen.

However, these days, there are many free (or low-cost), easy-to-use digital communication tools that allow for a range of remote learning solutions. Nowadays, teachers, students and families are still grappling with the immediate task of conducting online classes and remote learning, in the confinement of their homes. Therefore, this review article pondered on what are the options available, and challenges before education sectors and student to continue their academic activities uninterruptedly. Furthermore, response of education sector to Covid-19 situation, Government measures to ensure continuity of

education, education & technology joint services, and effectiveness of e-learning were delineated.

Keywords: Covid-19, Education, E-learning, Government measures.

Introduction

Covid-19 has been influenced the all sectors but more impressions are found in education and especially on libraries it may be public or academic. In India before Covid there is no road map for online resources and online learning too. The top countries with maximum number of reported deaths are Italy, Spain, United States of America,France and United Kingdom. With respect to the recovered patients list, China isat the top of the list followed by Spain, Germany, Italy, Iran and the United Statesof America.

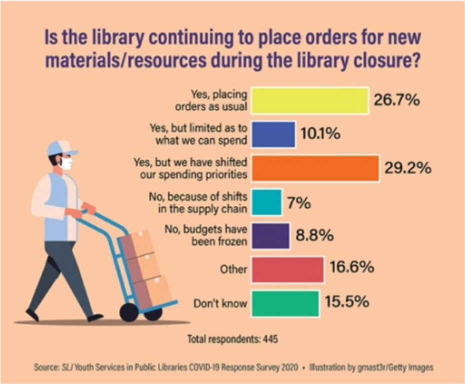

Figure 1 Is the library continuing to place orders for New materials/resources during the library closure?

Common symptoms include fever, cough, fatigue, shortness of breath,and loss of smell and taste.6-9 However, the majority of cases result in mildsymptoms, some progress to acute respiratory distress syndrome

(ARDS) possiblyprecipitated by cytokine storm,10multi-organ failure, septic shock, and bloodclots.11-13. There is also still great uncertainty as towhen schools will reopen. Thankfully, these days, there are many free (or lowcost),easy-to-use digital communication tools that allow for a range of remotelearning solutions. For now, teachers, students and families are still grapplingwith the immediate task of conducting online classes and remote learning, in theconfinement of their homes.15The review article focuses on what are the optionsavailable, and challenges before education sectors and student to continue theiracademic activities uninterruptedly.

2. Response of Education Sector to COVID-19 Situation

Ten cent classroom, meanwhile, has been used extensively since mid-February after the Chinese government instructed a quarter of a billion full-time students to resume their studies through online platforms.In response to significant demand, many online learning platforms are offering free access to their services, including platforms like BYJU'S, a Bangalore-based educational technology and online tutoring firm founded in 2011, which is now the world's most highly valued ed tech company.

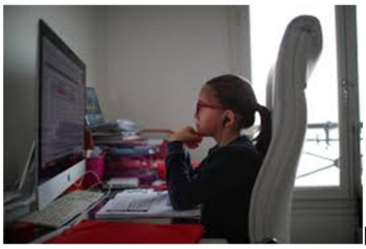

Figure 2Education Sector to COVID-19 Situation

Lark, a Singapore-based collaboration suiteinitially developed by Byte Dance as an internal tool to meet its own exponentialgrowth, began offering teachers and students unlimited video conferencing time,auto-translation capabilities, real-time co-editing of project work, and smartcalendar scheduling, amongst other features. To do so quickly and in a time ofcrisis, Lark ramped up its global server infrastructure and engineering capabilitiesto ensure reliable connectivity.

3. Government Measures to Ensure Continuity of Education

Government ministers have recently been scaling up multimedia approachesto ensure learning continuity around the world.For all countries, avoiding thedisruption of child learning to the extent possible is the first priority, and theyare introducing or scaling up existing distance education modalities based ondifferent mixes of technology.

In India, Karnataka state Government has requested the Centre for Doordarshan(DD) channels for school education in these times of COVID and beyond. Itwas accepted by DD channels classes have begun for High School students inDoordarshanChandana from 9 am from the month July 2020.

Figure 3Government Measures to Ensure Continuity of Education

Classes wereconducted for eighth, ninth and tenth standards till Aug14, 2020 and each class in this 'Sethubandha' session was held for 30 minutes. Classes were conducted ineach subject from 9 am to 5.30 pm and all the Head Masters of Schools have beendirected to send the time table to the students through WhatsApp. Those whocannot view the programme in Chandana, arrangements were made to educatethem through 'Makkalavaani', 'Jnanadeepa' and 'Deeksha' portals.17

4. Education and Technology Join Services

There have already been some examples of recent joint efforts between theeducation and technology sectors for realizing the potential of technology ineducation.China is an example where the pandemic brought the Ministry ofEducation and the Ministry of Technology together to ensure that Chinesestudents continued learning when classes were disrupted due to the coronavirus
Outbreak.

Figure 4Education and Technology Join Services

“The response of China's education system to the COVID-19 emergencyis remarkable, in terms of depth of the remote learning facilities being madeavailable, and of the scale required to cover needs,” said Marielza Oliveira,Director of the UNESCO Beijing office.The UK Department for Education in 2019published a strategy to help education providers and the technology industry. Thecomprehensive publication includes sections on developing digital capability andskills, promoting digital safety, improving the Department of Education's digitalservices, and more.15

5. Effectiveness of e-learning

For those who do have access to the right technology, there is evidence that learningonline can be more effective in a number of ways. Some research shows that onaverage, students retain 25-60% more material when learning online comparedto only 8-10% in a classroom. This is mostly due to the students being able to learnfaster online; e-learning

requires 40-60% less time to learn than in a traditionalclassroom setting because students can learn at their own pace, going back andre-reading, skipping, or accelerating through concepts as they choose.

Nevertheless, the effectiveness of online learning varies amongst age groups.

The general consensus on children, especially younger ones, is that a structuredenvironment is required, because kids are more easily distracted. To get thefull benefit of online learning, there needs to be a concerted effort to provide this structure and go beyond replicating a physical class/lecture through videocapabilities, instead, using a range of collaboration tools and engagement methodsthat promote “inclusion, personalization and intelligence”, according to DowsonTong, Senior Executive Vice President of Tencent and President of its Cloud andSmart Industries Group.

Figure 5 Gamification inE-Learning

Since studies have shown that children extensively

use their senses to learn,making learning fun and effective through use of technology is crucial, accordingto BYJU's MrinalMohit. “Over a period, we have observed that clever integration ofgames has demonstrated higher engagement and increased motivation towardslearning especially among younger students, making them truly fall in love withlearning”, he says.16

Conclusions

In conclusion, this Covid-19 pandemic situation made clear that the importance ofdisseminating knowledge across borders, companies, and all parts of society, andonline learning technology can play a pivotal role here,and hence it is onus uponall of us to explore its full potential.

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Role of Librarians in the e-Governance Era

Dr. Virendrakumar L.Barde

ABSTRACT :

Speedy advances of Information and Communication Technology (ICT) have altered the typical idea of library crossways the world. There are no any terrestrial barriers for modern libraries to reach to their users. Libraries are accessed from anywhere and fast moving towards digital mode in this internet era. E-libraries are redesigning its services without geographical barriers to the pedantic community and are becoming lifeline, after entrance of internet in the field of library .

There is not any longer information dominant and a really sizable amount of data is often exchanged through some new sorts of network exchange platforms and academic exchange models. It is often Wikipedia, Open Access, Institutional Repositories and Weblog; these models play an active and important role. Scholars and Researchers required the help of library professionals to arrange information into structured knowledge. Now a day, libraries need to face a challenging task to supply effective service as per need of their users. Now during this era the role of libraries and also librarian's role have dramatically changed. To face the challenging this task librarian should required knowledge about new technologies. They have to to sustenance their users for group learning, tricky solving and to repossess high-quality literature.

Keywords- e-Governance, role of librarian, Open Access

Introduction :

Dissemination of information among wider scholarly

community has been quicker than ever before; it's dramatically changed only because of the online. It facilitates an inexpensive opportunity for scholarly communication. it's better solution for users if library provides e-learning facility to them. E- Libraries have taken steps to convert their physical information sources to e-repository for better service. Inventive high-quality, national and internationally research analysis of obtainable via digital repositories. Scholars and researchers are good knowledge creators. Digital repositories afford a chance to extend presented collection by providing better handiness and wider collection of content. It helps to watch the usage and reduces body bottlenecks like shelving, handling physically and maintence. It provides a platform by involving stakeholders like professional and from academia and from different all over the world.

1. Librarian's Role in the E-Governance Era

Now altogether professions change could also be a circumstance of life. Librarian's character also transformed unexpectedly all through this electronic era by providing handler education to information literacy. The important need of librarian's is to urge new skills, technology while improving existing skills. The author has mentioned the explanations behind the amendment and also types of skills that librarians got to need to fulfill this role within the e- governance era.

2. E-GOVERNANCE

Definitions : In 2005 , Majumdar well-defined the concept of e-governance as “The usage of IT to the procedure of role of government to fetch about moral, simple, approachable, liable, and crystal clear governance that works more well, less costs and skilled of satisfying the people vision never earlier.” In this definition Mujumdar pointed out that Information Technology application

makes better environment for their citizens.

Mutula (2005) defines as Librarians are well trained on new technologies and that they offer terribly effective eservice to the community on the far side their library walls. Whereas e-commerce and e-learning involve knowledge management, e-governance involves knowledge management. Metric linear unit is that the management of knowledge, skill, experience, innovation, and intelligence. E- governance supported data management system is made on metric linear unit cycle of information capturing, data sharing, data enhancing and data protective.

3. E-governance in Developing Countries

Information and Communication Technologies offers numbers of opportunities to achieve the global sustainability. It plays a very crucial role for economic development and economic condition alleviation in countries which are in developing position. Jobs are created by the use ICT and the required information is anytime available all over the world. Further along e-government has brought a new wish to emerging nations.

It offers new chances for information exchange and operators will admittance all multimedia features under the one umbrella.

ICT has become one of the most important part of the e-governance society.

To deliver required information to the user is the main aim of ICT development. User might not identify where the information is retain actually or geologically or the people that handle the statistics. ICT in the form of the Internet is a dominant technology. The impact of it will have a lasting for the overall development and the quality of life in developing world, due to this their life easy and comfortable e-governance era arrived.

4. Distant Learning :

Access to information has turn out to be more active for the intellectuals and researchers, who need to gain expertise knowledge with the application of ICT in libraries. Distance learning education has become simpler and efficient due to use of modern ICT tools by providing multimedia data repositories that conserve as unfailingly dynamic. ICT promotes accessible cooperation among libraries and communities of distant learning. Therefore, it improves quality of users by providing them quick access to various sources of information which require for users to regular needs. This different range of information are regularly created by the entertainment industries like films/movies, music, television, etc.

Networked information and communications technologies modify access to the current content in an exceedingly manner that's insufferable inside the abstraction and temporal constraints of standard educational settings like the classroom or the print mode.

5. E-LEARNING

E-learning has dramatically changed for the scholars; It's become a replacement new way in wider studious community faster than ever before to disseminate information. E-learning fill the knowledge thrust no mater people or ethnic background. It provides a better chance for studious communication without any geographical barrier. E-learning could also be delineated as on-line learning, distributed learning, virtual learning, network and web-based learning.

All the users use ICTs for teaching and learning activities. it's going to be referred as deliberate use of ICTs in teaching and learning. There is no e-learning without technology infrastructure; Technology may be a must for e-learning. Scholars should be familiar with IT and lack of IT knowledge often the main barrier to e-learning. Scholar community will do e-learning at, anyplace and anytime that suited

their convenience. And also, e-learning is completely different from category area learning during this digital era ICTs have dramatically changed the planet of learning and teaching. The main knowledge creators in the society are scholars community and they actively contributing their research outcome to the entire society through the internet and another sources by providing their scholarly literature.

6. OPEN ACCESS

Internet works as a bridge the knowledge gap between information rich and poor. The libraries which are financially wealthy can always purchase number of databases, journals, books and e-resource also for users than poor libraries. Open access always helps to supply available resources freely. Open access is far better facility to profit the developing countries where financial problems to the libraries. Open access system facilitates free access of data with none geographical barrier.

7.E-LIBRARIES

Information and Communication Technology has given global power for communication and sharing information for libraries and librarians also. ICT reduces the digital divide between the knowledge rich and therefore the information poor. Since the new technologies arrive it has revolutionized the ways of data collection, storage and retrieval within the library field. Now a days in the era of information and technology most of the libraries within the everywhere from world make use of these new technologies for storage of data, data retrieval and dissemination of data in additional effective way. Libraries can store huge amount of data using new technologies and disseminate of this information to any user, anywhere and anytime without no geographical barrier. By using the new technologies users fulfill their need to get information without wasting their precious time.

ICT facilitates library professionals to maintain their work and documentation works like, acquisition, maintenance of catalogue, circulations of information resources, management periodical etc. within the library by automating them. These new technologies created convenient places for the library users to form use of information also on explore them. The other various automated services within the libraries are storage of information sources, dissemination of data and advance searched of data for the students like SDI, compiling bibliographies, indexing and abstracting etc. This new technologies have always given better solution in most of the issues which encountered within the field of library associated with the acquisition process, organization of data, circulation, reference services, and bibliographical services etc..

The various technologies like communication technology, Networking and Internet technology, Printers/ Publishing technology and reprographic and micrographic skills etc. have useful in libraries to face their housework difficulties and to quest improved solution.

8.Advantages of Applying ICT in Libraries are as fallows

- On –demand availability
- Capabilities of search among a product and across a gaggle of Product
- No Physical space necessary
- can't be lost, stolen or damaged
- Links to different resources also as dictionaries and thesauri
- No device necessities for access to the content
- Access to content using standard Web browsers
- Customizable search interfaces
- Easily to move
- Access from anyplace, anytime

9.Library Resources in Modern ICT Era:

There are some Library Resources in Modern Era like e-databases, e-thesis, e-books, e-journals, Digital achieves, Library Networks, Web OPACs, Virtual help desks, Virtual Webinars/Conferences & Bulletin boards etc.

10. Web3.0and Web 4.0 Applications and Libraries

Web3.0 Applications and Libraries :

The library users are provided with a modernize technique which provides a better way of Library services. It refers to libraries using technologies like mobile devices, cloud computing, the semantic web etc. Through Library 3.0, library amenities area unit of updated and evaluated to satisfy the rising desires of library users. the highest results of Library 3.0 is that the expansion of the "borderless library" wherever collections are often able to provide to library users regardless of their physical location.

In current scenario the character of the LIS is accomplished through a link amongst an information expert. With the cause of Web 3.0 technologies, the knowledge is collected and disseminated.

Web 4.0 is often the read-write-execution-concurrency web. It achieves a essential mass of participation in online networks that deliver international transparency, governance, distribution, participation, collaboration into key communities like trade, political, social and alternative communities. Web 4.0 or web OS are unit getting to be kind of a middleware among that it'll begin functioning like operating software. The online OS are getting to be parallel to the human brain and implies a huge web of extremely smart interactions.

CONCLUSION

In this modern information and technology era, librarians are regularly expecting new technologies to access and disseminate of

information to the users. Now the importance of libraries is growing up and Libraries are referred to as data entrance way. There's a need to make changes to our basic governance pattern and ensure transparency, productivity, and ease. To form user centric e-governance we should always choose some important services and offer them online to create standard e-governance platform. In the development of government service, its proving than new technologies and applications role are very important. In this e-governance era, librarian's role is also more important to market well-organized and operative communication of digital information by connecting the breach of digital split worldwide.

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FACE BOOK CONTENT COVERAGE PAGE OF ONLINE ENGLISH NEWSPAPERS IN INDIA: A STUDY

Dr. Sangita Rajendra Chore

Abstract:

Electronic newspapers that are available to a common literate man are considered to be a very important part of their routine life. Face book is one of the platforms that provides a new version of a traditional newspaper that acquires and holds information electronically. These sources provides an easy access to every resource may it be an archival one or a latest one. It provides an updation in the resource 24×7 so that instant news coverage is possible. This paper provides a major significance of Face book as an important resource in a common man's day to day updation of various aspects. This paper deals with total 26 states which have 579 online newspapers in India. Total 166 online English newspapers are found in India. Paper highlighted State wise Languages of online English Newspapers in India. This paper also focuses on Language wise online Newspaper in India while the major focus of the study is based on the content coverage page of Online English newspapers in India.

Key Words: online Newspaper, Face Book, Social Networks Languages, India,

1.INTRODUCTION

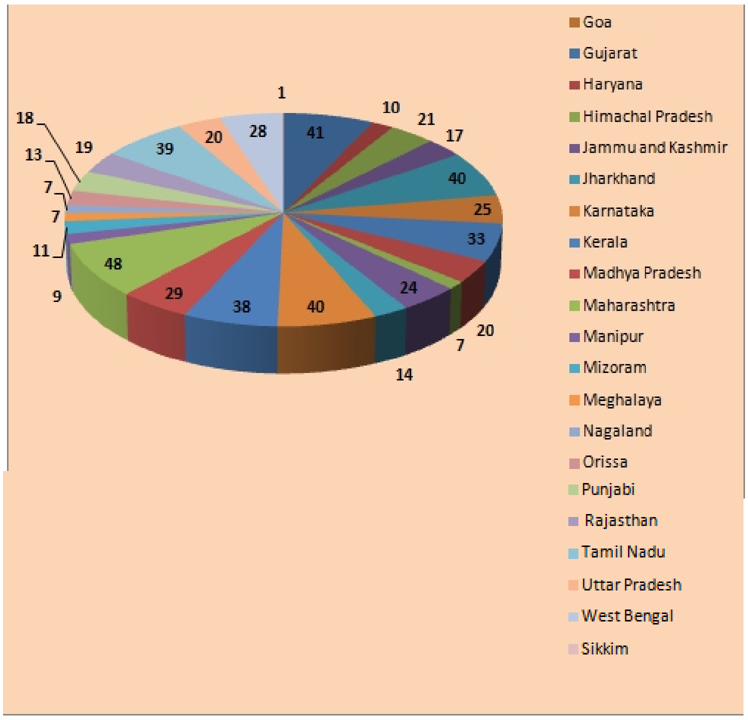
Electronic media has been proved to be a part of routine life of a common man in today's era. In our country traditional newspapers are published in various languages and are generally updated day by day while online resources updates instantly regarding the events that take place. In terms on social networking sites, Face book provides a

wide range of information and is easily accessible and available to everyone. On the basis of their credibility and significance, they offer a way for their readers to get their bearings in today's fast world. This is a general realization that today's youth is widely attracted towards social media like Face book, Twitter, Instagram etc and prefer these sites for gaining general information about events and surveys taking place. Hence Face book content coverage is widely preferred by the youth. The researcher here focuses on State wise online English Newspapers in India in accordance with face book media coverage where Out of 166 online English newspapers only 104 Newspapers have Face book content Coverage Page, in which only 28 web tools have been used. Out of total 104 online Newspapers 92 online newspapers used 'photoes', 'post' and 'community' web tool it is very famous tool on face book page.

2. ONLINE NEWSPAPER

The online newspaper or Web Newspaper is a reusable, self contained version of a traditional newspaper which acquires the information electronically. It captures information electronically by online database and processes it electronically with word processor and other technical hardware and software. Online newspapers have helped in the development of more open and creative platform for sharing information more quickly across world. They have helped to bring the people together in a more dynamic and interactive space. (Chaubey, O N; Chandra, R, 2010).

State wise online Newspapers in India have been given in Figure-1.



It has been observed from Figure No.1 that there are total 26 states which have 579 online newspapers in India. Out of all 26 states Maharashtra have the maximum number of online newspapers in India i.e. 48 followed by Andhra Pradesh (41). Karnataka and Delhi both having 40 online newspapers; Gujarat (33), Tamil Nadu (39) ,Kerala (38)) and Gujrat (33) and Madhya Pradesh (29) have the online newspapers; It has been also observed that the lowest number of online newspapers found in India is Himachal Pradesh (07) , Arunachal Pradesh (10) and Sikkim has only one newspaper

3. State wise Languages of online English Newspapers

Figure-2 shows that most of the newspapers are in English Language (166) and Delhi is with 12 Newspapers, followed by Hindi Newspapers and also Delhi is in leading with Twelve Newspapers. It

has been also observed that Konkani, Kashmiri and Nepali Language newspapers are having only one newspaper which is very less in number. Table also indicate that out of 26 states in India, Maharashtra scored the highest of having 48 Online Newspapers in various languages, followed by Andhra Pradesh (41), Karnataka and Delhi having 40 Newspapers each. Table also highlighted that Sikkim has only one Newspaper.

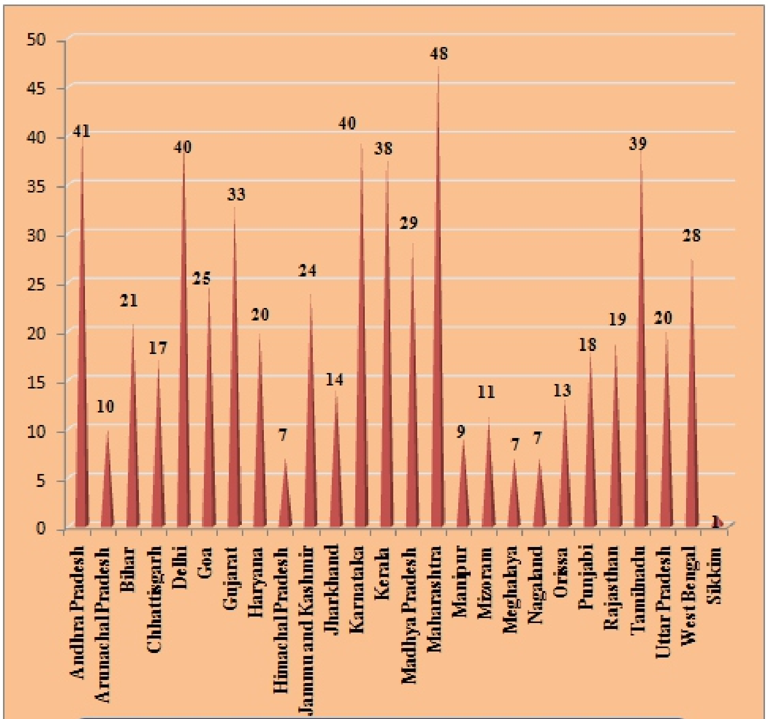


Fig-2: State wise Languages of online Newspapers in India

4. Analysis of Applications of Collaborative Service Platform (Social Networks) hyperlinks in Online English Newspapers

A social networking service is a platform to build social networks or social relations among people who, share interests,

activities, backgrounds or real-life connections. It allows users to locate links with people through mutual friends or acquaintances, build profiles, and update address books. Social networks are relatively new kinds of virtual communities that delineate and build on member relationships by virtue of their being part of that community. Most social network services are web based interfaces that facilitate community of users to interact with each other deploying tools such as chat, messaging, email, video, voice chat, file sharing, blogging, discussion groups, etc. Face book, Google+, YouTube, LinkedIn, Instagram, Pinterest, Tumblr and Twitter are some of the social networking services that are very popular. Social Networking sites are basically used to connect people globally on an online platform. It provides a platform for one to express their views and opinion in public. They help us easily build a social relationship with different people of different interest together. So it can be regarded as one of the most important features of Web2.0. Details

Table No 1: Analysis of Applications of Collaborative Service Platform (Social Networks) hyperlinks in Online English Newspapers

Sr No	Social Networking Tools	No. of Newspapers	%
1	Face book	138	83.13
2	Twitter	136	81.93
3	LinkedIn	50	30.12
4	Google plus	79	47.59
5	Instagram	20	12.05
6	Tumbir	17	10.24
7	You Tube	46	27.71
8	Pinterest	21	12.65

Table No.1 shows that total seven Social Networking Tools found in 166 online Newspapers, out of that face book is the most famous tools used by 138 online newspapers followed respectively by Twitter i.e.136 online newspapers uses this tool, Google plus tool

used in 79 online newspapers. Linkedin uses 50 online newspapers. You Tube used by 46 online newspapers followed by Instagram (20) Social Networking Tool is also used in online newspapers. It has been also observed that only Seven papers are having all these Eight features, and i.e. Hindustan times, Free Press , Excelsior, The Tibet Post International, Post Noon, Khaleej Times, Journalist Today, The Tibet Post International.

5. Analysis of Application of Face book Content Coverage hyperlinks in online English Newspapers

Face book is a web 2.0 tool which allows its users to connect with friends and people all over World online. It allows user to share pictures, videos, articles and personal opinion. Overall use of social media for news consumption is increasing day by day. As such online newspapers use social networking sites like Face book to attract readers table-2 shows details.

Table No. 2: Analysis of Face book content Coverage Page of online English Newspapers

Sr. No	Name of Tools	Total Newspapers
1	Videos	75
2	Photos	92
3	Post	92
4	Community	92
5	Event	32
6	About	91
7	Cartoon Gallery	2
8	Poll	10
9	Notes	17
10	Instagram Feed	6
11	Flickr	1
12	Shop	1
13	Reviews	39
14	Twitter feed	13
15	DNA View	1
16	Pinterest	5
17	You Tube	8
18	Google Play	1
19	Info & Ads	62

20	Google Plus	2
21	Groups	10
22	Apps	1
23	Invite Freinds	1
24	Jobs	2
25	Top Fans	3
26	Wall Paper	1
27	Services	1
28	Livestream	3

Analysis shows from table-2 that out of total 166 online English Newspapers only 104 Newspapers have Face book content Coverage Page, in which only 28 web tools have been used. Out of total 104 online Newspapers 92 online newspapers used 'photoes', 'post' and 'community' web tool it is very famous tool on face book page, followed by 91 about the page, 75 online newspapers given videos on their sites and 62 newspapers are covered info and ads. It has been also observed that Poll, Notes, Instagram Feed, Reviews, Twitter feed, Pinterest, You Tube, Groups are also famous web 2.0 tools which is followed by user community. The analysis also shows that out of total 104 online English newspapers some newspapers used only one tools i.e. Flickr, Shop, DNA View, Google Play, Apps, Invite Friends, Wall Paper, Services. It also notice that Voice of Sikkim newspaper uses thirteen web tools on face book page followed by 'The Hawk' which has eleven tools, followed by Kasmir Observer, DNA, Mumbai mirror and Exceisior are the newspaper which has ten Web tools.

6. CONCLUSIONS

Today's youth is widely attracted towards social media like Face book, Twitter, Instagram etc and prefer these sites for gaining general information about events and surveys taking place. Hence Face book content coverage is widely preferred by the youth. Conclusion of this study correlates with the studies which state that

the use of social media is quickly growing between young adults and students. The authors examine total 26 states which have 579 online newspapers in India in which 166 English newspapers. Out of all 26 states Maharashtra scored the highest of having 48 Online Newspapers in various languages. Face book is the most famous tools used by 138 online English newspapers, in which only 28 web tools have been used.

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कालिदासकाव्यनाटकेषु वैदिकभाषायाः प्रभावः

अदिति भट्टाचार्या

सारसंक्षेपः

वेदब्राह्मणारण्यकोपनिषदां परवर्तिनि काले ग्रथितानि रामायणमहाभारतादीनि महाकाव्यानि। महाकाव्ययुगादनन्तरम् संस्कृतसाहित्ये भासकालिदासप्रभृतीनां कवीनां नामानि अद्यापि सर्वैः साहित्यरसाग्राहिभिर्नरैः सश्रद्धया स्मर्यन्ते। अद्यापि तेषां कविप्रवराणां काव्यनाटकादीनि जनमानसे अहरहः नूतनया समुपस्थितानि सन्ति जनान् प्रभावयन्ति, उद्बोधयन्ति नूतनेषु कार्येषु, नूतनमार्गदर्शनेन च तेषामात्मीयत्वेन तन्मनसि एव वर्तन्ते। वेदानुवर्तिनि समाजेऽपि मनीषिणः वेदभाविता आसन्निति तत्कृतरचनाधिमेन स्पष्टः प्रतीयते। प्रभावः यथासीत् यज्ञादीनां धर्माणां तथैव भाषागतः प्रभावोऽप्यस्वीकर्तुं न शक्यते। कविष्वेतेषु कालिदासः सर्वाग्रगण्यः । कालिदासकाव्येषु तत्कृताभिनवरचनासौकर्येण वेदभावना तथा वेदसदृशी भाषा असकृद् दृक्पथमारोहति। प्रबन्धस्यास्य तदेवालोच्यः विषयः ।

भूमिका :

अतीन्द्रियज्ञानात्मको वेदः । अनादिरनन्तोऽयं ज्ञानात्मको वेदः फल्गुधारा इव वैदिकार्यानां तथा भारतीयानां मध्ये प्रवाहित आसीत् । सा एव ज्ञानगङ्गाधारा अनितरसाधारणकाव्यरूपतया प्रकाशपथं गता उत्तरकाले। वेदेनेष्टप्राप्तिर्भवति, अनिष्टपरिहारश्च सम्भवति तेनैव । प्रज्ञासमुज्ज्वलज्ञानाधिकारिणां ऋषीणां मतेन वेदस्य चतुष्प्रकारत्वं ऋक्सामयजुरथर्वभेदेन। एतेषामपि प्रत्येकेषां मन्त्रब्राह्मणभेदाद्द्विप्रकारत्वम्। आरण्यकमुपनिषदौ च ब्राह्मणस्यैव परिणामौ । अस्मिन्नेव ज्ञानरूपे वेदे अन्तर्भवति सर्वा विद्या। कर्मकाण्डमाश्रित्य विरचितः मन्त्रभागोऽस्ति, अस्ति तावत् मन्त्रभागस्य व्याख्यानानि ब्राह्मणादीनि। तथैव व वर्तन्ते ज्ञानकाण्डमाश्रित्य वर्तमाना उपनिषदादयः । तत्र सुविस्तरेऽस्मिन् वेदेऽन्तर्भवति विविधाः विषयाः। विषयाणां भावगाम्भीर्यं वैचित्र्यञ्च बेदोत्तरीयान् महाकवीनपि प्रभावयति। कालिदासस्तु नात्र व्यतिक्रमः ।

व्यासवाल्मीकयोरनन्तरमेव यस्य नाम समायाति सर्वेषामपि मनसि स एव महाकविः कालिदासः । महाकवेरस्य काव्यनाटकादीनि संस्कृतसाहित्यं मर्यादाया सर्वोत्तमे स्थाने समारोहितवन्ति। महाकवेरस्य जन्मसमयविषये अस्ति मतानैक्यम् । मतादीनालोच्य महाकविरयं ख्रीष्टियसप्तमशतकस्य प्राक्कालीन आसीत् इति मन्यते ।

महाकवेरस्य रचनायां प्रायश एव वैदिक प्रभाव दृक्पथमारोहति। महाकविरयं वेदभावनायां नितरां भावित आसीत् । वैदिकसाहित्ये तस्य प्रगाढं ज्ञानमासीत्। काव्यादिषु वैदिकयज्ञस्य वर्णनात् ब्राह्मण्यधर्मं प्रति अपि तस्य प्रगाढा श्रद्धा आसीत् इति स्फुटीभवति। तद्विरचितेषु काव्यनाटकेषु यथोपलभ्यते वैदिकशब्दप्रयोगास्तथैव तस्य साहित्ये अस्ति वैदिकः प्रभावः । ऋग्वेदस्य दशममण्डले अस्ति उर्वशीपुरूरवासंवादसूक्तम्। उर्वशीपुरूरवसोः वेदस्थिताख्यानमार्गेणोद्बुद्धः सन् असौ विक्रमोर्वशीयमिति नाटकं विरचितवान्। आलोच्यं तावदेतदेवास्ति कालिदासः कीदृशो वेदभावित आसीत्, कालिदासरचनासु वैदिकभाषाया प्रभाव आसीन्न वेति। वेदगतमाख्यानमनुसृत्य विरचिते कालिदासनाटके वैदिकप्रभाव कियान् वर्तते इत्यप्यनुसन्धेयम्।

प्रथमत आलोच्यते कालिदासकाव्ये वैदिकछन्दविषये।

वैतालिकं छन्दः

कालिदासीये पाठकजनमनोहरे सर्वोत्तमे 'अभिज्ञानशकुन्तलमि'ति नाटके तावदुपलभ्यते वैदिकछन्दसा विरचितः श्लोकः। नाटकस्यास्य चतुर्थेऽङ्के महर्षिः कण्वः पतिगृहगमनशीलायै शकुन्तलायै 'अमीं वेदिं परितः'- इति श्लोकेनाशीर्वादं प्रयच्छति। श्लोकात् प्राक् 'ऋक्छन्दसा आशास्ते' इति मञ्चनिर्देशो वर्तते। समग्रः श्लोकस्तत्रैवम्-

'अमीं वेदिं परितः क्लृप्तधिष्ण्याः समिद्वन्तः प्रान्तसंस्तीर्णदर्भाः।
अपघ्नन्तो दूरितं हव्यगन्धैर्वैतानास्त्वां वह्नयः पावयन्तु॥'[१]इति।

त्रिष्टुप्छन्दसा[२] विरचितोऽयं श्लोकः केचिच्च वातोर्मीशालिन्योः[३] मिश्रणेनोपजातिछन्दसा ग्रथितोऽयं श्लोक इति मन्यन्ते। अत्र तु छन्दस्येतरस्यापि नियमो नानुसृतः। मञ्चनिर्देशे नानुसृते वैदिकछन्दसा ग्रथित इति कथयितुं शक्यते। मञ्चनिर्देशो त्वप्रयोजनीय इति केचिद्वदन्ति। अन्ये केचन मञ्चनिर्देशस्योद्देश्यं तावत् स्वरसंयोगेन ऋङ्मन्त्र इव पाठस्य पुनरावर्तनमिति मन्यन्ते। अतः श्लोकोऽयं वैदिकछन्दसा ग्रथितो न वेति विषये पण्डितानां मतवैभिन्न्यमस्ति।

वेदगतसूक्तेन आख्यानसादृश्यम्-

महाकविग्रथितं 'विक्रमोर्वशीयमि'ति प्रसिद्धं नाटकं विद्यते। प्रतिष्ठानपुरराजः पुरूरवा स्वर्गस्य चानिन्द्यसुन्दरी अप्सरा उर्वशी नाटकस्यास्य प्रमुख्यं चरित्रद्वयम्। नाटकमिदं तु एतयोः प्रणयाख्यानमवलम्ब्य रचितम्। ऋग्वेदस्य दशममण्डलस्थितं पञ्चनवतितमं सूक्तं तावद्

उर्वशीपुरूरवसोः कथोपकथनात्मकं संवादसूक्तम्। पुरातनमिदमाख्यानं नाट्यकारेण लोकोत्तरप्रतिभया नवीकृतम्।

ऋग्वेदस्थिते उर्वशीपुरूरवसोः संवादसूक्ते(१०.९५) अष्टादशभिर्मन्त्रैराख्यानं चित्रितम्। तत्रास्ति तावत् – पुरूरवा इति कश्चिन्नृपः स्वर्गस्याप्सरसः उर्वश्याः प्रेम्ना आबद्धः सन् वर्षचतुष्टयं यावत्तया सहैकत्रातिवाहयामास। सन्तानसम्भवा उर्वशी कदाचिन्मर्त्यलोके स्थातुमनिच्छुका सती पुरूरवसः सनिर्बन्धमनुरोधमुपेक्ष्यान्तर्हिता बभूव। उन्मत्तप्रायः पुरूरवा प्रियान्वेषणार्थं वहिरागत्य कस्मिंश्चित् सरोवरे अप्सरोभिः परिवृता उर्वशी विहरतीत्यपश्यत्। पुरूरवसरनुनयस्योत्तरेणोर्वशी अवदत् – अहं प्रथमा उषा इव प्रत्यायाता। अतस्त्वया सह वाक्यालापेनालम् । त्वम् गृहं प्रत्यागच्छ इति। सर्वमिदं निशम्य प्रानत्यागे उद्यतं नृपं निवर्तयितुमुर्वशी कथयामास – आत्ममृत्युकामना न कर्तव्या, नात्मा विनष्टव्यः, वृकास्त्वां न भक्षयन्तु इति। स्त्रियां प्रणयस्तु न चिरं तिष्ठति। तासां हृदयं वृकहृदयवदेव।

'न वै स्त्रैणानि सख्यानि सन्ति सालावृकाणां हृदय़ान्येता।'[४]

उर्वश्या उक्तिद्वारेण तस्याः प्रेमशैथिल्यं निष्ठुरत्वं च प्रकाशपथमायाति। अपरतः प्रियाप्रत्याख्यातस्य पुरूरवसोऽस्यामुक्तौ तस्य प्रेम्नः गभीरता एव प्रकटिता। वस्तुतः उर्वश्याः गर्भे पुरूरवसः अपत्योत्पत्तेः परम् उर्वशी मर्त्यलोके न स्थास्यतीति शर्तमासीत्। सन्तानसम्भवा उर्वशी स्वर्गं प्रत्यागच्छत्। पुरूरवसः अपत्यं यथाकालं तत्समीपे यथाकालं तत्समीपे प्रेरयिष्यतीति प्रतिज्ञातं तया।

ऋग्वेदास्यापूर्वमिदमाख्यानमेव महाकविना स्वकीयकाव्ये अपूर्वतया चित्रितम्। पुरातनं वृत्तान्तमिमं प्रयोजनानुसारतः परिवर्तितं क्वचिच्च परिवर्धितं कृत्वा स्वकपोलकल्पितभावनां संयोजयन् स्वातन्त्रेणाभिनवत्वेन च परिवेशितम्। केशीति दानवेनापहृता ससखी उर्वशी राज्ञा पुरूरवसा रक्षिता इत्ययं वृत्तान्त उपलभ्यते तावत् प्रथमेऽङ्के। एष वृत्तान्तस्तु वेदस्थितसंवादसूक्ते नोपलभ्यते। नाटकस्य द्वितीयाङ्कस्थितमाख्यानं कविकल्पितम्। अङ्केऽस्मिन् स्वोद्भावितं वृत्तान्तमवतारयन् एकतो नाट्यगतिमव्याहतं कृतवान् अन्यतो दर्शकानां मनसि चासर्जयत् महतीं नाटकीयामुत्कण्ठाम्।

तृतीयाङ्कस्याख्यानं तावत् स्वर्गमर्त्याश्रयि। अत्रोपलभ्यते उर्वशीं प्रति भरतस्याभिशापवृत्तान्तम् उर्वश्याश्च मर्त्यागमनम्। अपि च वृत्तान्तोऽयं वेददुर्लभः । चतुर्थाङ्कस्य सम्पूर्णं नाट्यवृत्तं नाट्यकारस्य कालिदासस्य नवनवोन्मेषशालिन्याः प्रतिभायाः स्वाक्षरवाहि। कस्मिंश्चिदपि ग्रन्थे नावाप्यते वृत्तान्तोऽयम्। अङ्केऽस्मिन्नस्ति नायकनायिकयोः

सुदीर्घो विच्छेदः। प्रेमगाम्भीर्यं पवित्रताञ्च सम्पादनार्थं नाट्यकारः सम्पूर्णतया अत्र कल्पनामाश्रयामास।

पञ्चमाङ्के दृश्यते यत् प्रियविच्छेदाशंकया सुदीर्घकालं यावत् पुत्रस्यायोर्जन्मवृत्तान्तं सङ्गोपितवती। पश्चाद् घटनाक्रमात्तस्य पुत्रस्य परिचयः प्रकाशितः । राज्ञोऽतिप्रियसङ्गमणीयमणेर्वृत्तान्तोऽस्त्यस्मिन्नङ्के। मणेरस्य केनचिद् गृध्रेणापहरणं पुनस्तस्योद्धरणमित्यादिकं संघटनमेव वर्णितमत्र। अस्मिन्नेवाङ्के उर्वश्याः शापमुक्तिः कुमारस्यायोः यौवराज्याभिषेकः पुरूरवकर्तृकं देवेभ्यो दुष्टदमनार्थं सहायताप्रदानं यावज्जीवनमुर्वश्याः पत्नीरूपेण चावाप्तिः इत्यादीनि संघटनानि वर्णितानि।

एवमसौ महाकविः स्वकीयकल्पनाद्वारेण कविप्रतिभया च वियोगान्तं वृत्तान्तमिमं मेलनान्तकं कृतवान्। वेदस्थितस्य सूक्तस्य वृत्तामाश्रित्य लोकोत्तरप्रतिभाशाली असौ महाकविः परिवर्तनं परिवर्धनं च समाचरन् नूतनवर्णनसहयोगेन सर्वत्रैव साफल्यस्य स्वाक्षरं प्रदर्शितवान्।

केवलं कतिपयैर्मन्त्रैरावद्धं वैदिकं उर्वशीपुरूरवसोः संवादसूक्तमिदम्। तन्मात्रमवलम्ब्य रचितेऽस्मिन् नाटके महाकवेः स्वकपोलकल्पिता संघटना अस्त्येव । यद्यपि वेदवर्णितमाख्यानमेव कविना स्वीकृतं तदीयकाव्ये, तथापि वेदवर्णिताख्यानस्य मध्ये या रहस्योक्तिर्वर्तते, तत्तु कविना न गृहीतम्। केवलं सरलतया आपातदृष्ट्या यदेवाख्यानांशस्य तात्पर्यमस्मत्समीपे प्रतिभाति तदनुसृतं कविना। प्रागालोच्यं किं तावत् वैदिकाख्यानस्यान्तर्निहितं तात्पर्यम्।

यद्यपि कालिदासस्य नाटके उर्वशीशब्दस्य अप्सरा इति साधारणतया अर्थं कृतवान्, वेदे तस्यार्थस्तु किं भवतीति द्रष्टामः । निरुक्तग्रन्थे यास्केनोक्तम्- 'उर्वश्यप्सरा उर्वभ्यश्नुत उरूभ्यामश्नुत उरुर्वा वशः अस्याः'।[५] उरुपूर्वकादश्धातोः निष्पण्णोऽयं शब्दः । शब्दस्यास्यार्थः अनेकतया दिशा भवितुमर्हति। उक्तं तावद्दुर्गाचार्येण –'उरु महद् यशोऽभिव्याप्नोतीति'। स्कन्दस्वामिना प्रोक्तम् –'सम्भोगकाले कामिनं वशीकरोति'।

यास्केन पुनः प्रोक्तम् –'अप्सरा अप्सरिणी'।[६] जलप्रभवा अप्सरा । 'अप्सो नामे'ति व्यापिनः। शुक्लयजुर्वेदे अप्स इत्यस्य व्यापिन इति अर्थः कृतः व्याप्तार्थकाद् आप्धातोः निष्पण्णः अप्सशब्दः । अतः व्यापकं यद्रूपं तदेव अप्सः। तत्समन्विता रूपवती वा भवति अप्सरा । अतः अप्सशब्दात् मत्वर्थीयेन 'र'प्रत्ययेन निष्पण्णः अप्सराशब्दः अन्यविलक्षणरूपसम्पन्नायाः कन्याया बोधकः । उर्वशी आसीत् अपरूपरूपयुक्ता काचिदमर्त्या अप्सरा। महदानन्दस्वरूपिणीयम्। स्वर्गीयं तदानन्दम्। अतः योऽपि तदानन्दप्राप्तये प्रयतिष्यति आनन्दं तस्यैव भविष्यतीत्याशयः । पुरूरवसः तथा प्रयत्न आसीद् अतः पुरूरवा

मर्त्यवासी भूत्वापि तां लब्धवान् इति मन्ये। उर्वशीशब्दस्य प्राचोऽर्थः ऊषा, अन्यतः पुरूरवा इत्यर्थे सूर्य इत्यवबुध्यते। सूर्ये उदिते ऊषावसानं भवति। अतः सूक्ते एवंविधं वर्णनमवलोक्यते यत् पुरूरवा कियत्कालमप्सरसा उर्वश्या एकत्र उषितवान्। पश्चादुर्वशी तं परित्यज्य गच्छति। यतः उषसा सूर्यस्य मिलनमसम्भवमेव। सुर्ये उदिते उषा अन्तर्हिता भवति । वैदिकसूक्ते उर्वशी उषाशब्देन सम्बोधिता वर्तते।[७] कदापि च उषसा तस्याः तुलनापि प्रकाशपथमायाति। कालिदासनाटके यत्तु दुर्लभम्। कालिदासेन वेदगतदिशा एवंविधं व्याख्यानं न कृतवान् । तत्र उर्वशी स्वर्गवासिनी अप्सरा एव , न तु उषा।

यास्केन निरुक्तग्रन्थे उर्वशी माध्यमिकवाचोऽधिष्ठात्रिणी देवीति वर्णिता । अन्यतः पुरूरवा इति प्राणवायुः।[८] अस्यैव सूक्तस्य एकस्मिन्मन्त्रेऽस्ति-

'समस्मिञ्जायमान आसत उतेमवर्धन्नद्यः स्वगूर्ताः।
महे यत्त्वा पुरूरवो रणायावर्धयन् दस्युहत्याय देवाः॥[९]

देवास्तु कर्मजन्मानः । प्राणवायुः पुरूरवा वा वर्षासु वृष्टिप्रदानार्थमात्मानं प्रकाशयति, तत्क्षणादेव ग्लाः जलराशयो वा तद्विधेयतामुपगम्य तिष्ठन्ति। यद्यपि 'ग्ला'शब्दस्यार्थः जलमिति। तथापि निघण्टौ ग्लाशब्दः वागर्थे[१०] पठितः। उर्वशी माध्यमिकवाचः अधिष्ठात्रिणीति प्रागेवोल्लिखिता। अतः प्राणवायुना पुरूरवसा वाचः उर्वश्या वा सम्मेलनमत्र मन्त्रोक्तदिशा स्वाभाविकमेव।

एवमवेक्ष्यते उर्वशीपुरूरवसोः आख्यानांशः वेदे न तु साधारणतया वर्णितः। रहस्योक्तिद्वारेण अपूर्वभावप्रकाशमार्गेणैव वर्णितमिदमाख्यानमृषिणा। कालिदासनाटके तु वैदिकस्याख्यानस्याभिधार्थ एव गृहीतः, न तु तात्पर्यार्थः। तदेव वाच्यार्थः कालिदासेन स्वकीयोपलब्धिमार्गेण अपरूपवर्णनसहयोगेन सहृदयहृदयग्राहितया प्रकाशितः । वेदस्थितम् ऋषिमुखनिःसृतम् मन्त्रकतिपयोपेतम् आख्यानमेव अपूर्वजनमनोग्राहि सञ्जातम् ।

भाषायां वैदिकः प्रभावः –

महाकवेः कालिदासस्य रचनादिष्वनेकत्रैव विद्यते वैदिकभाषायाः प्रभावः । उदाहरणरूपेणोल्लिख्यन्ते कानिचित्।

प्रथमत उल्लेख्यस्तस्य 'रघुवंशमि'ति काव्ये 'त्रियम्बकम्'[११] इति शब्दस्य प्रयोगः । लौकिकः प्रयोगस्तु 'त्र्यम्बकमि'त्येव भवति। कालिदासः स्वयमेव 'रघुवंशमि'ति काव्ये शब्दस्य प्रयोगं कृतवान्।[१२] लौकिके कालिदासकाव्ये अस्ति तावद् वैदिकः प्रयोगः। पदमिदं तस्य गोचरे आसीदित्यवगन्तुं शक्यते एतेन। एष एव वैदिकः प्रभावस्तस्य भाषायाम् । अस्ति चात्र वेदविषयकं वार्तिकम्-'इयङुवङप्रकरणे तन्वादीनां छब्दसि बहुलमुपसंख्यानं कर्तव्यम्'[१३]।

'तं पातया प्रथममास पपात पश्चाद्' इत्यत्र 'प्रभ्रंशयां यो नहुषं चकार' इत्यत्र च लिङर्थे प्रयोगो वैदिकभाषामनुसृत्यैव कृतः। ब्रह्मणग्रन्थेष्वीदृशस्य रूपस्यासकृत् प्रयोगो दृश्यते।(द्र.VGA-MAC-Article 139) एतद्व्यतिरिक्तमपि 'रघुवंशमि'ति काव्ये 'प्रीतस्तुषाडिव शार्ङ्गिणम्','संयोजयां विधिवदास समेतबन्धुः','पश्चादध्यनार्थस्य धातोधिरिवाभवत्'-इत्यादिष्वपि वैदिकी रीतिरभिलक्ष्यते। एतादिषु व्यवहितः प्रयोगः सञ्जातः।

'कुमारसम्भवमि'ति महाकाव्येऽपि तावदुपलभ्यन्ते एतादृशाः प्रयोगाः येषां लौकिकव्याकरणदृष्ट्या व्याख्यानं न तु सर्वदैव भवितुमर्हति।

'गिरिमुपचचार प्रत्यहं सा सुकेशी' इत्यत्र 'अधिकरणे शेते'[१४] इति सूत्रान्तर्गतेन 'गिरेर्डश्छन्दसि' इति वार्तिकेन गिरिशब्दादुत्तरं शीधातोर्डप्रत्ययेन सिद्धः गिरीश इति शब्दः। वेदे एव शब्दोऽयं प्रायेन प्रयुज्यते। अत्र तु गिरिरस्यास्तीति विग्रहे 'लोमादित्वाच्छः' इति सूत्रेण छप्रत्ययेन शब्दोऽयं सिद्ध इति केचिद्वदन्ति।

एवमवेक्ष्यते यत् कालिदासेन सर्वत्र पाणिनिकृतानि सूत्राणि नानुसृतानि। अनेकत्रैव वैदिकव्याकरणनिष्पण्णानां शब्दानां प्रयोगः कृतः। वेदभावनया भावित आसीदसौ महाकविः। अतः भाषायामपि वेदस्य प्रभावः केषुचित् स्थलेषु समजनि।

कालिदासीये 'विक्रमोर्वशीयमि'ति नाटके नान्दीश्लोके रोदसीति शब्दः उपलभ्यते। वैदिक एवायं शब्दः । वेदे शब्दस्यास्य भूयः प्रयोगः दृश्यते। निघण्टुग्रन्थेऽपि द्यावापृथिव्योर्नामसु पदमिदं पठितम्। अतः कालिदासकाव्ये अस्य प्रयोगोऽपि वैदिकतामेव प्रदर्शयति।

उपसंहारः

विक्रमोर्वशीयमिति कालिदासरचितं महाकाव्यमतीव सुखपाठ्यम् । तत्र महाकविना स्वकपोलकल्पितकल्पनया बहुविषयः उपन्यस्तः । अतः अतीव सुखपाठ्यमिदम् । वेदपरवर्तिनि भारतीये समाजे वेदभावनया भावित आसीत् कविनाट्यकारादयः। अतस्तस्मिन् समये तेषां रचनादिषु वेदगतः प्रभाव अनेकत्र एव दृश्यते । क्वचिद् यज्ञगतः प्रभावः दृश्यते। क्वचिच्च वेदगतरहस्याच्छादितमाख्यानं सरलतया साधारणजनवोध्यसुखकरया भाषया अपूर्वं चित्रितं कविनाट्यकारादिभिः। समाजे तस्मिन् समयेऽपि बहुलतया वैदिकः प्रभाव आसीत् । आख्यानांशेषु भाषायां वैदिकः प्रभावः तस्यैवोदाहरणम् ।

वैदिकः

युगः गतप्रायः। परिवर्तिते समाजे पौराणिकः प्रभाव एव अधिकतया भाति। तथापि कालिदासादीनां कविनाट्यकृतां मनः वेदिकपरम्परानुगमिति दरीदृश्यन्ते तद्विरचितेषु रचनादिषु। न केवलं कालिदासः अन्येषामपि तत्कालीनानां कवीनां चेतसि वेदं प्रति श्रद्धा बहुलतया आसीत्। समाजे वेदभावना नावलुप्ता तदापि। सुविपुलं रहस्याच्छादितम् आर्यसाहित्यं प्रति शद्धावनतास्ते आसन्। अतः एतन्नातीवाश्चर्यकरं यत्तेषां रचनादिषु वेदगतप्रभावः असकृदस्ति।

तथ्यसूची:

१. अभिज्ञानशकुन्तलम्, ४.८
२. '...गुर्ववेतरयोर् ऋक्षु तद्वृत्तं छन्दसा प्राहुः'.ऋ.प्रा.१७.३९
'इतरयोर्दशैकादशाक्षरयो उपोत्तमं गुरुर्भवति छन्दसामक्ष तद्वृत्तम्..'- उ.भा.(तत्रत्यम्)
३. 'शालिनी म् तौ त् गौ ग् समुद्रऋषयः'
'वातोर्म्मी म्तौ त्गौ ग्'- पि.सू.
४. न वै स्त्रैणानि सख्यानि...ऋग्वेद..१०.९५.१५
५. निरुक्तम्, ५.१३
६. तदेव
७. ऋग्वेद.१०.९५.२,४
८. नि.१०.४६ विज्ञायते हि 'वायुः प्राण एव पुरूरवा'(स्क.स्वा.)
९. ऋग्वेद.१०.९५.७
१०. निघण्टु.१.११
११. आसीनआसन्नशरीरपातकस्त्रियम्बकं संयमिनं ददर्श.'...कुमारसम्भवम्, ३.४४
१२. 'जडीकृतस्त्र्यम्बकवीक्षणेन..' रघुवंशम्, २.४१
१३. पाणिनिकृते अष्टाध्याय्याम् ६.४.७७ –(वार्तिकम्)
१४. पाणिनिकृते अष्टाधाय्याम् ३.२.१५

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शतपथब्राह्मणेऽ ग्नितत्त्वम् : शास्त्रीयं समीक्षणम्

डॉ. प्रताप-चन्द्र-रायः

सारांशः

वैदिकवाङ्मये संहितानां व्याख्याभागत्वेन ब्राह्मणग्रन्थानां खलु महत्त्वपूर्णं स्थानं वरीवर्ति। विषयविवेचनदृष्ट्या स्थौल्यदृष्ट्या च ब्राह्मणग्रन्थेषु शतपथब्राह्मणस्य आद्यस्थानम्। ब्राह्मणेऽस्मिन् यज्ञानां यागानां व्यतिरिच्य अग्नितत्त्वस्य सविशदं माहात्म्यवर्णनं परिदृश्यते। यद्यपि सूक्तसंख्यादृष्ट्या वैदिकेषु देवेषु इन्द्रस्य स्थानं खलु प्रथमस्तथापि माहात्म्यदृष्ट्या अग्नेः स्थानं तु सर्वोपरि। ब्राह्मणेऽस्मिन्नग्निराध्यात्मिकदृष्ट्या मनः-प्राण-वाक्-आत्मा-परमात्मादिविविधरूपेण वर्णितः। विद्वांसोऽग्निरूपमिमं परमेश्वरमेव इन्द्रमित्रवरुणादिभिर्बहुभिर्नामभिर्वदन्ति। तदेव ब्रह्म, स एव प्रजापतिश्च। शिल्पविद्यायाः शक्तिरूपेण विभिन्नेषु कार्येष्वग्नेराधिभौतिकस्वरूपं दृक्पथमायाति तथा देवेषु श्रेष्ठदेवत्वेनाग्नेराधिदैविकरूपमपि वर्णितम्। ततो देवानां मुख-होता-दूत-पशु-इष्टि-अन्नादादिविविधरूपेणाग्निर्वर्णितः। तदनन्तरं तस्याग्नेर्यज्ञाग्निरूपेणापि सविशदं वर्णनं संलक्ष्यते। तदनु व्यष्टि-समष्टिभेदेन तस्य रूपद्वयं वर्णितं ब्राह्मणेऽस्मिन्। प्रति जीवस्य देहस्थितस्याग्नेर्व्यष्टिरिति संज्ञा। जीवदेहेऽग्नितत्त्वमेव श्रेष्ठतत्त्वम्। तेनैव बलेन वागादीन्द्रियाणि स्वमहिमानं ख्यापयन्ति। तत्सत्ता तु जीवनम्, तस्याभावश्च मरणमित्युच्यते। तद्वद् ब्रह्माण्डस्थितस्याग्नेः समष्टिरित्याख्या। जगत्यस्मिन् सूर्यादिपदार्थाः तत्सत्तया सत्तावन्तो भवन्ति। एवं सम्पूर्णं स्थावरजंगमात्मकं जगत् तस्मिन्नेव प्रतिष्ठितम्। अर्थात् स एव जगत्सारः। इत्थं शोधपत्रेऽस्मिन्नग्नेः परमात्मरूपेण भौतिकाग्निरूपेण देवतारूपेण यज्ञाग्निरूपेण च वैशद्येन शतपथब्राह्मणानुसारं यथामति वर्णनं प्रतिपादितम्।

कूटशब्दाः :- अग्निः, जातवेदस्, वैश्वानरः, ब्रह्म, यज्ञः, सर्वदेवता, आत्मा, परमात्मा, होता, वसिष्ठश्च ।

वैदिकवाङ्मये ऋगादीनां संहितानाम् अनन्तरं ब्राह्मणग्रन्थानां स्थानं खलु अन्यतमः। ब्राह्मणग्रन्थाः संहितानां व्याख्याभागत्वेन प्रथिताः। अतो महर्षिपतञ्जलिपादैरुक्तम् "चतुर्वेदविद्भिर्ब्रह्मभिर्ब्राह्मणैर्महर्षिभिः प्रोक्तानि यानि वेदव्याख्यानानि तानि ब्राह्मणानीति"।[1]

[1] महाभाष्ये – ५/१/१

विवेच्यविषयदृष्ट्या स्थौल्यस्वरूपदृष्ट्या च ब्राह्मणग्रन्थेषु शतपथब्राह्मणस्य महत्त्वपूर्णं स्थानं हि वरीवर्ति। शुक्लयजुर्वेदस्योभयोः काण्वमाध्यन्दिनशाखयोः शतपथब्राह्मणमिदम्। यागानां यज्ञानां च विशदविवेचनत्वात् किल ब्राह्मणस्यास्य सर्वाधिका ख्यातिः। "आदित्यानीमानि शुक्लानि यजूंषि वाजसनेयेन याज्ञवल्क्येन आख्यायन्ते"[2] इति वचनानुसारं ब्राह्मणस्यास्य प्रवक्ता खलु वाजसनिपुत्रो याज्ञवल्क्यः। ब्राह्मणेऽस्मिन् दर्शपूर्णमास-अग्निहोत्र-सोमयाग-वाजपेय-राजसूय-ज्योतिष्टोम-अश्वमेध—पुरुषमेध-सर्वमेध-प्रवर्ग्ययाग-ब्रह्मविद्यादिविविधविषयैः समम् अग्नितत्त्वस्यापि सविशदं माहात्म्यवर्णनं संलक्ष्यते। यत्तु शोधपत्रस्यास्य मुख्यतया विवेच्यं वर्तते। शोधपत्रेऽस्मिन् अग्निदेवस्यास्य विभिन्नार्थकत्वं व्यापकस्वरूपजातं च शतपथब्राह्मणानुसारं निरूपितम्। यद्यपि अग्नेः समीक्षणं तु दुष्करं कार्यमस्ति, यतोहि अग्निदेवो ह्ययम् अत्यधिकं रहस्यात्मकं निगूढतत्त्वं च विद्यते, तथापि सर्वमिदं शतपथब्राह्मणदृष्ट्या एव अवधेयम्।

तत्र √अगि गतौ धातुना अग्निशब्दो निष्पद्यते। अमरकोषग्रन्थेऽग्नेः पर्यायेषु अग्नि-वैश्वानर-वह्नि-वीतिहोत्र-धनञ्जय-तनूनपात्-जातवेदस्-पावक-अनलादीनि चतुस्त्रिंशत्पदानि समुल्लिखितानि सन्ति।[3] किन्तु शतपथब्राह्मणेऽस्मिन् धर्मोऽर्कः शुक्रो ज्योतिः सूर्यो रुद्रः शर्वः पशुपतिरुग्रोऽशानिर्भवो महान्देव ईशानः कुमारश्चेति पदानि अग्नेः पर्यायरूपेण निर्देशितानि सन्ति।[4] यास्काचार्यपादैर्निरुक्ते "अग्रणीर्भवति। अग्रं यज्ञेषु प्रणीयते। अङ्गं नयति सन्नममानः"

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[2] श.ब्रा. – १४/९/४/३३

[3] अग्निर्वैश्वानरो वह्निर्वीतिहोत्रो धनञ्जयः। कृपीटयोनिर्ज्वलनो जातवेदास्तनूनपात्॥ ५३ ॥
बर्हिः शुष्मा कृष्णवर्त्मा शोचिष्केश उषर्बुधः। आश्रयाशो बृहद्भानुः कृशानुः पावकोऽनलः ॥ ५४॥
लोहिताश्वो वायुसखः शिखावा नाशुशुक्षणिः । हिरण्यरेताहुतभुग्दहनो हव्यवाहनः ॥ ५५ ॥
अमरकोषे – १/१/५३-५५ स्वर्गवर्गे ।

[4] यद्वेवाह स्वर्णधर्मः स्वाहा स्वर्णार्कः स्वाहेत्यस्यैवैतानि (धर्मः, अर्कः, शुक्रः, ज्योतिः, सूर्यः) अग्नेर्नामानि ॥ श.ब्रा. – ९/४/२/२५
तान्येतान्यष्टौ (रुद्रः, शर्वः, पशुपतिः, उग्रः, अशानिः, भवः, महान्देवः, ईशानः) अग्निरूपाणि । कुमारो नवमः ॥ श.ब्रा. – ६/१/३/१८
अग्निर्वै स देवस्तस्यैतानि नामानि, शर्व इति यथा प्राच्या आचक्षते भव इति यथा वाहीकाः पशूनां पती रुद्रोऽग्निरिति। तान्यस्याशान्तान्येवेतराणि नामान्यग्निरित्येव शान्ततमम् ॥ श.ब्रा. – १/७/३/८

इत्येवम् अग्निपदस्य निर्वचनं प्रदत्तम्।[5] आचार्यस्थौलाष्ठीविमतानुसारम् अग्निः अक्नोपनो भवति। अर्थात् स न क्नोपयति न च स्नेहयतीति।[6] शाकपूणिमते उपर्युक्ताग्निशब्दस्तु त्रयाणां धातूनां संमिश्रणेन निष्पन्नो भवति। अतो लिख्यते – "त्रिभ्य आख्यातेभ्यो जायत इति शाकपूणिः। इतादक्ताद् दग्धाद्वा नीतात्। स खल्वेतेरकारमादत्ते गकारमनक्तेर्वा दहतेर्वा नीपरः।[7] किन्तु शतपथब्राह्मणेऽग्निशब्दस्य निरुक्तिः "तद्वा एनमेतदग्रे देवानामजनयत। तस्मादग्निः। अग्निर्ह वै नामैतद् यदग्निः" इत्येवं समुपलभ्यते।[8]

वस्तुतस्तु वैदिकदेवेषु श्रेष्ठतमो महत्त्वपूर्णश्च देवः खलु अग्निः। यद्यपि सूक्तसंख्यादृष्ट्या इन्द्रस्य मुख्यस्थानं वरीवर्ति तथापि माहात्म्यदृष्ट्या अग्नेः स्थानं सर्वोपरि। यास्काचार्यानुसारं देवोऽयं खलु पृथिवीस्थानीयः।[9] तत्र पृथिवीस्थानीयदेवेषु तस्य प्रायशः २०० इति संख्यकेषु सूक्तेषु स्तुतिः परिलक्ष्यते। अग्निशब्देन भौतिकाग्निः जीवात्मा, परमात्मा सेनापतिश्च बुध्यते। तदनुसारं समस्तयागादिकार्याणाम् आधारभूतः खलु अग्निरयम्। मनुष्यः तदग्निं विना किमपि कार्यं सम्पादयितुं नार्हति। अग्नेः कर्मविषये वैशद्येन वर्णनं समुपलभ्यते – "अथास्य कर्म वहनं च हविषामावहनं च देवतानाम्, यच्च किञ्चिद् दार्ष्टिविषयिकमग्निकर्मैव तत्"।[10]

शतपथब्राह्मणानुसारं संसारेऽस्मिन् सर्वेषां प्राणिनां प्राक् प्रजापतिरेव केवलमेकाकी आसीत्। स एव श्रमेण तपसा च मुखाद् अग्निं जनयाञ्चक्रे। यथाम्नातम् "प्रजापतिर्ह वा इदमग्र एक एवास। स ऐक्षत 'कथं तु प्रजायेय' इति। सोऽश्राम्यात्, स तपोऽतप्यत सोऽग्निमेव मुखाज्जनयाञ्चक्रे"।[11] एवं समग्रस्य स्थूलप्रपञ्चस्य सर्वादौ सृष्टत्वाद् अग्निरिति उच्यते – "स यदस्य सर्वस्याग्रमसृज्यत तस्माद् अग्निरग्निर्ह वै तमग्निरित्याचक्षते"।[12] वाजसनेयिनोऽपि तथैव आमनन्ति – "स वा एषोऽग्रे देवतानामजायत तस्माद् अग्निः नाम इति"।[13] ब्राह्मणानुसारं

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5 निरुक्ते – ७/१४

6 निरुक्ते – ७/१४

7 तदेव – ७/१४

8 श.ब्रा. – २/२/४/२

9 तिस्र एव देवता इति नैरुक्ताः। अग्निः पृथिवीस्थानः। वायुर्वेन्द्रो वान्तरिक्षस्थानः। सूर्यो द्युस्थानः॥ निरुक्ते – ७/५

10 निरुक्ते -७/८

11 श.ब्रा. – २/२/४/१

12 तदेव – ६/१/१/११

13 सा.भा.ऋ. – १/१/१

देवानां मध्येऽग्निदेवोऽयं खलु प्रथमस्थानीयो विष्णुः चान्तिमस्थानीयः। तयोः प्रथमोत्तमस्थानयोः अग्नाविष्ण्वोः मध्येऽन्याः इन्द्रवायुरुद्रादयः सर्वे प्रधानदेवाः विद्यन्ते। तथा हि – “अग्निर्वै देवानामवमो विष्णुः परमः तदन्तरेण सर्वा अन्या देवताः” इति।[14] तत्र सर्वादौ निर्दिष्टत्वाद् अग्निः मुखरूपेण कथितः। यथा प्रोक्तम् - “अग्निर्मुखं प्रथमो देवानाम्” इति।[15] यजमानं प्रति संयतानां पौर्वापर्येणाच्छतीनां देवानामग्निः प्रथमः, अग्नेः पुरतो मार्गप्रदर्शको गच्छतीति सायणाचार्यमतम्।[16] अग्रणीत्वाद् यज्ञेष्वग्रं प्रणीयत्वाच्च तस्य नाम अग्निरिति यास्काचार्यपादाः।[17] किन्तु महर्षिदयानन्दपादैर्विषयेऽस्मिन् लिखितम् – “अग्रणीः सर्वोत्तमः सर्वेषु यज्ञेषु पूर्वमीश्वरस्यैव प्रतिपादनात् तस्य अत्र ग्रहणम्। दग्धादिति विशेषणाद् भौतिकस्यापि च”।[18] तदनन्तरम् अग्निः वसिष्ठत्वेन वर्णितः। स्मर्यते च – “अग्निर्वै देवानां वसिष्ठः” इति।[19] तत्र यज्ञेषु यजमानेन समर्पितहविर्वहनेन सर्वेषां देवानां स्वस्वस्थानेषु निवासहेतुत्वाद् अग्नेर्वसिष्ठरूपत्वम्।

तद्व्यतिरिच्य ब्राह्मणग्रन्थे अग्नि-जातवेद-वैश्वानररूपेण त्रयाणाम् अग्निवाचकशब्दानामपि प्रयोगः संलक्ष्यते। तत्र जातान् वेत्त्यनेनेति व्युत्पत्त्या अग्नेर्नाम जातवेदाः। “सोऽब्रवीत् जाता वै प्रजा अनेनाविदमिति, यदब्रवीज्जाता वै प्रजा अनेनाविदमिति तज्जातवेदस्यमभवत् तज्जातवेदसो जातवेदस्त्वम्”।[20] यास्काचार्यपादैरप्युक्तम् “जातानि वेद। जातानि वैनं विदुः। जाते जाते विद्यत इति वा। जातवित्तो वा जातधनः। जातविद्यो वा जातप्रज्ञानः”।[21] अग्नेर्वैश्वानररूपेण ब्राह्मणग्रन्थस्य बहुषु स्थानेषु सविशदं वर्णनं संलक्ष्यते – “अयमग्निर्वैश्वानरो योऽयमन्तः पुरुषे” इति।[22] ताण्ड्यब्राह्मणे वैश्वानरशब्दोऽग्नेः प्रियधामरूपेण वर्णितः – “वैश्वानर इति वा अग्नेः प्रियं धामः”[23] पुनरपि वैश्वानरः सर्वेषामग्निनां साररूपेण

14 ऐ.ब्रा. – १/१

15 तदेव – १/४

16 सा.भा.तै.ब्रा. – २/४/३/३

17 निरुक्ते – ७/१४

18 दया.भा.ऋ. – १/१/१

19 ऐ.ब्रा. – १/२८

20 तदेव – ३/३६

21 निरुक्ते – ७/१८

22 श.ब्रा. – १४/८/१०/१

23 तां.ब्रा. – १४/२/३

वर्णितः।[24] यास्काचार्यानुसारं वैश्वानरः सर्वान् मनुष्यान् इतो लोकात् परलोकं नयतीति हेतुत्वात् तन्नाम वैश्वानरः। अतस्तैर्लिख्यते – "विश्वान्नरान्नयति। विश्व एनं नरा नयन्तीति वा। अपि वा विश्वानर एव स्यात्। प्रत्यृतः सर्वाणि भूतानि तस्य वैश्वानरः।[25] तदनु अग्निदेवोऽयं सर्वव्यापकत्वात् पवमान-पावक-शुचिरूपत्वेन यथाक्रमं पृथिव्यन्तरिक्षद्युलोकेषु निवसति।[26] ततोऽग्निरयं पार्थिवाग्निरूपेण पृथिव्यां[27] विद्युद्रूपेण चान्तरिक्षे राजते।[28] तैत्तिरीयब्राह्मणानुसारम् अग्निरयमन्तरिक्षस्य प्रतिष्ठारूपेण विद्यते। अतो ब्राह्मणे "अग्निरसि पृथिव्यां श्रितः। अन्तरिक्षस्य प्रतिष्ठा" इत्युच्यते।[29] द्युलोके चाग्निरयमादित्यरूपेण विराजते। अग्न्यादित्ययोः गुणसाम्याद् अग्नेः आदित्यरूपत्वम्। तस्मात् तत्र "असौ वा आदित्य एषोऽग्निः" इत्येवं निगदितम्।[30] तत्पश्चादादित्योऽयं द्युलोकेऽग्नेर्वर्चरूपेण कथितः।[31] यथा अग्निरयं न केवलं पार्थिवाग्निरूपेण वर्णितः, अपि तु मध्यमलोकस्य उत्तमलोकस्य च ज्योतिरूपेण प्रयुक्तः तथैव स सर्वेषां देवानां द्योतकोऽपि वर्तते - "अग्निर्वै सर्वा देवताः" इति।[32] इमं सर्वदेवतात्मकं महान्तमेकमेवाग्निम् इन्द्र-मित्र-वरुणादिभिर्नामभिर्मेधाविनो बहुधा वदन्ति। द्युलोके उत्पन्नशील आदित्योऽप्यग्निनाम्नाभिहितः। अनन्यत्वेन पश्यन्त आत्मविद इममेकमग्निं यम-मातरिश्वादिभिर्नामभिर्बहुभिः प्रकारैर्वदन्ति।

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान्।
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥[33]

इत्थमेकस्य सतः परब्रह्मणः इन्द्रादीनि बहुनि नामानि सन्तीति बोध्यम्। अन्यैश्च अभिधानैः "एतस्यैव सा विसृष्टिः। एष उ ह्येव सर्वे देवाः" इति च विज्ञायते।[34] यजुर्वेदोऽपि तथैव कथयति –

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[24] वैश्वानरो वै सर्वेऽग्रयः । श.ब्रा. – ६/२/१/३५; ६/६/१/५

[25] निरुक्ते – ७/२१

[26] श.ब्रा. – २/२/१/१४

[27] निरुक्ते – ५/४०

[28] ऋ. – ४/५८/८; निरुक्ते – ७/१७

[29] तै.ब्रा. – ३/११/१/७

[30] श.ब्रा. – ६/४/१/१; ६/४/३/९, १०

[31] आदित्यो वा अस्य (अग्नेः) दिवि वर्चः । श.ब्रा. – ७/१/१/२३

[32] श.ब्रा. – १/६/२/८; ३/१/३/१; ऐ.ब्रा. – २/३; १/१; तै.ब्रा. – १/४/४/१०; तां. – ९/४/५; १८/१/८; ष.ब्रा.- ३/७; गो.ब्रा.उ. – १/१२, १६

[33] ऋ. – १/१६४/४६

तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः ।
तदेव शुक्रं तद् ब्रह्म ता आपः स प्रजापतिः ॥[35]

ततो ब्राह्मणग्रन्थानुसारमप्यग्निरेव ब्रह्मेत्युच्यते। "अग्निरेव ब्रह्म"[36] अपि च "ब्रह्म वा अग्निः" इति।[37] योऽयमात्मा सोऽपि अग्निरित्याहुः। अत एव ब्राह्मणग्रन्थे "आत्मा वा अग्निः"[38] पुनरपि "आत्मैवाग्निः"[39] इति समुपलभ्यते। अत्र अग्निः स्पष्टतया ब्रह्मात्मनोर्वाचको विद्यते। वैदिकवाङ्मये वरुणो वरेण्यरूपेण आवरकत्वेन च प्रथितः। स ऋततत्त्वस्यापि विधायकत्वेनापि परिचितः। प्राकृतिकनियमानामृतूनां व्यवस्थापकत्वेन शासकत्वेन च स प्रसिद्धस्तथा द्युस्थानीयदेवतत्त्वेन तस्य नाम सादरं गृह्यते। तस्य स्वरूपं ब्राह्मणेनैवमुपस्थापितम् "यच्च वृत्त्वाऽतिष्ठस्तद्वरुणोऽभवत्तं वा एतं वरुणं सन्तं वरुण इत्याचक्षते" इति।[40] सोऽयं वरुणोऽग्निरूपेणापि कथितः। "यो वै वरुणः सोऽग्निः" इति।[41] अग्निरूपो वरुणदेवोऽयं सर्वान् जीवान् पापाद् दुरीकरोति। अतः सायणाचार्यवर्यैरुल्लिखितं "वृणोति पापकृतः स्वकीयैः पाशैरावृणोतीति रात्र्यभिमानिदेवो वरुणः"।[42] किन्तु महर्षिदयानन्दपादैः परमेश्वररूपेण वायुरूपेण च तस्य वर्णनं कृतम्। अतस्तैर्लिखितम् "वरः श्रेष्ठतमो जगदीश्वरो वरत्वहेतुर्वायुर्वा"।[43] पुनरपि "यः सर्वान् शिष्टान् मुमुक्षून् धर्मात्मनो वृणोत्यथवा यः शिष्टैर्मुमुक्षुभिर्धर्मात्मभिर्व्रियते वर्य्यते वा स वरुणः परमेश्वरः"।[44] तदनन्तरं सोऽग्निः रुद्रत्वेनापि

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34 बृ.उप. – १/४/६

35 यजुः – ३२/१

36 श.ब्रा. – १०/४/१/५

37 श.ब्रा. – २/५/४/८; अयं वाऽग्निर्ब्रह्म – श.ब्रा. – ६/६/३/१५; अग्निर्ब्रह्म – श.ब्रा. – ३/२/२/७; ब्रह्माग्निः- श.ब्रा. – १/३/३/१९; ब्रह्म वा अग्निः – कौ.ब्रा. – ९/५

38 श.ब्रा. – ७/३/१/२

39 श.ब्रा. – ६/७/१/२०; १०/१/२/४; अग्निर्वै सर्वेषां देवानामात्मा – श.ब्रा. – १४/३/२/५। सर्वेषामु हैष देवानामात्मा यदग्निः – श.ब्रा. – ७/४/१/२५; ९/५/१/७

40 गो.ब्रा.पू. – १/७

41 श.ब्रा. – ५/२/४/१३

42 सा.भा.ऋ. – १/८९/३

43 दया.भा.ऋ. – १/२४/८

44 स.प्र.प्रथमसमुल्लासे

वर्णितः। "यो वै रुद्रः सोऽग्निरिति"।[45] तत्र क्रूरकर्मत्वाद् रोदनाच्च अग्नेः रुद्रत्वम्। तस्मात् तैत्तिरीयसंहितायामग्निं प्रस्तुत्य आम्नातम् "सोऽरोदीद् यदरोदीत् तद्रुद्रस्य रुद्रत्वम्" इति।[46] तदनु अग्निशब्दस्य प्रयोगोऽर्करूपेणापि संलक्ष्यते। यथा "अग्निर्वा अर्कः" तथा "अयं वा अग्निरर्कः" इति।[47] अर्च्चनीयत्वाद् अग्नेः 'अर्कः' इति संज्ञा। अत एव महर्षिदयानन्दवर्यैरपि "अर्च्यते पूज्यते सर्वैर्जनैः यः"[48] पुनरपि "सर्वान् प्राणिनोऽर्चन्ति यं सः"[49] इत्येवं स्तवनीयाग्नेर्निर्वचनं निर्देशितम्। ततोऽग्निरविशेषेण सर्वं पश्यतीति हेतुत्वाच्छतपथब्राह्मणे पशुरूपत्वेन वर्णितः।[50] सायणाचार्यो हव्यवहनक्रियया उभयोर्मध्ये तादात्म्यं दर्शयति "यथा अनड्वान् हव्यं वहति तथा अग्निरपि हव्यं वहति। तस्माद् अग्नेः पशुसाम्यम्" इति।[51] हव्यवाहकत्वाद् अग्निः देवानां दूतरूपेणापि कथितः। तथा च – ""स (अग्निः) हि देवानां दूत आसीत्" इति।[52] सोऽग्निः न केवलं देवानामपि तु मनुष्याणामपि दूतसंज्ञकः। अतो यास्काचार्येण प्रोक्तम् "दूतो देवानामसि मर्त्यानाम्" इति।[53] ऋग्वेदोऽपि अग्निं दूतरूपेण वर्णयति "अग्निं दूतं वृणीमहे होतारं विश्ववेदसम्। अस्य यज्ञस्य सुक्रतुम्"।[54] तथा "अग्निं दूतं प्रति यदब्रवीतनाश्वः कर्त्वो रथ उतेह कर्त्वः"[55] पुनरपि "अग्निं दूतं पुरो दधे हव्यवाहमुप ब्रुवे" इति।[56] इत्थमग्निर्देवमनुष्ययोर्मध्ये दूतरूपेण सेतुकार्यं सम्पादयति। देवमनुष्ययोः सेतुरूपत्वाद्

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45 श.ब्रा. – ५/२/४/१३; अग्निर्वै रुद्रः – श.ब्रा. – ५/३/१/१०, ६/१/३/१०, रुद्रोऽग्निः – तां.ब्रा. – १२/४/२४; एष रुद्रः यदग्निः – तै.ब्रा. – १/१/५/८-९, १/१/६/६, १/१/८/४, १/४/३/६

46 तै.सं. – १/५/१/१

47 श.ब्रा. – २/५/१/४; १०/६/२/५; श.ब्रा. – ८/६/२/१९; ९/४/२/१८

48 दया.भा.ऋ. – १/१०/१

49 दया.भा.यजु. – २९/३०

50 पशुरेष यदग्निः - श.ब्रा. – ६/४/१/२; ७/२/४/३०; ७/३/२/१७; अग्निर्हि देवानां पशुः – ऐ.ब्रा. – १/१५; तऽएते सर्वे पशवो यदग्निः – श.ब्रा. – ६/२/१/१२; अग्निर्ह्येष यत्पशवः – श.ब्रा. – ६/२/१/१२; ते देवा अब्रुवन्पशुर्वाऽअग्निः – ६/३/१/२२

51 सा.भा.ऐ.ब्रा. – १/१५

52 श.ब्रा. – १/४/१/३४; अग्निरेव देवानां दूत आस – श.ब्रा. – ३/५/१/२१; उभयं वा एतदग्निर्देवानां होता च दूतश्च – श.ब्रा. – १/४/५/४

53 निरुक्ते – ५/१

54 ऋ. – १/१२/१

55 तदेव – १/१६१/१

56 तदेव – ८/४४/३

अग्निः देवानां मुखरूपेण वर्णितः। अत एव "अग्निर्वै देवानां मुखम्" इत्येवं ब्राह्मणग्रन्थे समुपलभ्यते।[57] तदनन्तरं ब्राह्मणग्रन्थानाम् "अग्निर्वै होता" यद्वा "अग्निर्वै देवानां होता" इत्येवं वचनानुसारमग्निस्तु देवानां होता भवति।[58] अग्निः यज्ञकाले ऋग्भिर्हविर्भिश्च सर्वान् देवान् आह्वयति जुहोति च। अत एव ऐतरेयब्राह्मणकारेण होतृविषये विजृम्भितम् "यद्वाव स तत्र यथाभाजनं देवता अमुम् आवह अमुम् आवह इत्यावाहयति तदेव होतुर्होतृत्वं होता भवतीति"।[59] लक्षणमिदमाश्रित्य उत्तरवर्त्तीभाष्यकाराः होतुरेवं निम्नधा लक्षणं दत्तवन्तः। सर्वादौ यास्काचार्यपादैः और्णवाभस्य निर्वचनं प्रस्तूय लिखितम् "जुहोतेर्होतेत्यौर्णवाभः" इति।[60] तदनन्तरं "जुहोत्यस्मिन्नग्नाविति होताऽग्निः" इत्येवं सायणाचार्यपादैर्निगदितम्।[61] महर्षिदयानन्दपादैरपि तथैव लक्षणं प्रस्तूतम् "यो जुहोति स होता"[62] इति पुनरपि "जुहोतीति होता यजमानो वा" इति।[63] ईदृशमुपर्युक्तनिर्वचनेन यज्ञस्य होतृरूपेण कर्तृत्वेन चाग्नेः स्वरूपं स्पष्टतया दृक्पथमायाति। "पुरि शरीरे सीदति विशतीति पुरुषः" इति व्युत्पत्यनुसारमग्निः पुररूपात्मके पिण्डे (देहे) ब्रह्माण्डात्मके च शरीरे निवसति। तस्मात् निवासहेतुत्वाद् अग्निः पुरुषरूपेण उदीतिरः। यथोक्तम् "पुरुषो वा अग्निः" इति पुनरपि "पुरुषोऽग्निः" इति।[64] अतो निरुक्तकृद्भिर्यास्काचार्यपादैर्भणितम् "पुरुषः पुरिषादः, पुरिशयः पूरयतेर्वा" इति।[65] अर्थात् सर्वप्राणिसमष्टिरूपात्मको ब्रह्माण्डदेहो विराडाख्यो यः पुरुषः सोऽयमग्निः। तथैव प्रतिप्राणिव्यष्टिरूपः पिण्डशरीरो जीवाख्यो यः पुरुषः सोऽयमग्निः। इत्थं निखिलः पृथिवीलोकोऽयं ह्यग्निस्वरूपात्मकः।[66] संवत्सरभरणाद् अग्नेः संवत्सररूपत्वमपि वर्णितम् –

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57 ऐ.ब्रा. – ७/१६; श.ब्रा. – ३/९/१/६; कौ.ब्रा. – ३/६, ५/५; तां.ब्रा. – ६/१/६; गो.ब्रा.उ. – १/२३

58 श.ब्रा. – १/४/१/२४; ऐ.ब्रा. – १/२८, ३/१४

59 ऐ.ब्रा. – १/२

60 निरुक्ते – ७/१५

61 सा.भा.ऐ.ब्रा. – १/५

62 स.प्र. प्रथमसमुल्लासे

63 उ.को. – २/१५

64 श.ब्रा. – १४/९/१/१५; १०/४/१/६

65 निरुक्ते – २/३

66 अयं वा अग्निर्लोकः – श.ब्रा. – १/९/२/१३। अयं वै (पृथिवी-) लोकोऽग्निः –श.ब्रा. – १४/९/१/१४। इयं (पृथिवी) वाऽग्निः – श.ब्रा.- ७/३/१२२। इयं (पृथिवी) ह्यग्निः – श.ब्रा. – ६/१/२/१४; ६/१/१/२९

"संवत्सर एषोऽग्निः" इति।[67] तस्य संवत्सरभूतात्मकस्याग्नेः वाक्प्राणादीन्यपि सविशदं वर्णितानि सन्ति। यथा "वागग्निः, प्राणो वायुः, चक्षुरादित्यः, मनश्चन्द्रमाः, श्रोत्रं दिशः, आपो मिथुनम्, तपः प्रतिष्ठा, मासाः पर्वाणि, अर्धमासा नाड्यः, अहोरात्राणि रजतसुवर्णानि पत्राणि, स एवं देवानप्येतीति"।[68] अस्य व्याख्यानावसरे सायणाचार्यपादैर्लिखितम् "बाह्योऽग्निरेव तस्य वाक्त्वेन सम्पन्नः, वायुः प्राणत्वेन, आदित्यश्चक्षुरात्मना, चन्द्रमा मनोरूपेण, दिशः श्रोत्रात्मना, आप एव मिथुनं प्रजननम्, तद्रूपेण तपः प्रतिष्ठात्मना, मासाः पर्वात्मना, अर्द्धमासा एव नाड्यात्मना, अहोरात्राणि रजतसुवर्णानि पत्राणि, पक्षिरूपत्वेन दर्शनात् पत्राणीत्युक्तम्। एवमग्न्यादीन् देवान् स संवत्सरोऽप्येति युक्तनीति हेतोः 'संवत्सरः' इत्येव अग्निरिति उपासनीयः" इति।[69] जीवो वाग्रूपाग्निना एव सत्यासत्याचारनियमपालनं करोति। तेनैव वाक्-व्यवहारोऽपि संघट्यते। यतोहि अग्निरयमेव वागिन्द्रियाभिमानी देवः । स एव प्राणिनां वागिन्द्रिय एवान्तर्भूय मुखच्छिद्रं प्राविशत्। उक्तञ्च – "अग्निर्वाग्भूत्वा मुखं प्राविशत्" इति।[70] तत्र इन्द्रिय-तदभिमानिदेवतयोः अभेदव्यवहारः। अतः शतपथब्राह्मणेन प्रोक्तम् – "वागेवाग्निः" इति।[71] अग्निः खलु शक्तिमत्तरत्वात् तेजस्स्वरूपः। अत एव "तेजो वा अग्निः" इत्येवं संपठ्यते।[72] तपनसाधनत्वाद् अग्निः तेजोरूपेणापि कथ्यते – "तपो वा अग्निः" इति।[73] ततः शतपथब्राह्मणमग्निं देवानां व्रतपतिरूपेण वर्णयति। तथा हि – "अग्निर्वै देवानां व्रतपतिः" इति।[74] अत्र व्रतशब्देन अनृतवदनत्यागादिरूपं व्रतं बुध्यते। तत्सत्याचारनियमपालनादिव्रतस्य यः पतिः स व्रतपतिः अग्निरिति। ब्राह्मणानुसारं शरीरान्तर्वर्त्तमानः प्राणः खलु अग्न्यात्मकः। अत एव "प्राणो वा अग्निः" इत्येवं तत्र संलक्ष्यते।[75] तत्र रेतसा सह प्राणसाहित्येनैव सिच्यमानत्वात् प्रसङ्गात् प्राणस्य जातवेदस्त्वं वर्णितमिति सायणाचार्यमतम्। अतस्तैर्लिख्यते "अथ खलु सिक्तं रेतः प्राणोऽन्ववरोहति तदा तद्रेतः प्राणो विन्दते लभ्यते। तस्मात् जातं जातं

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67 श.ब्रा. – ६/७/१/१८; संवत्सरोऽग्निः – ६/३/१/२५; संवत्सर एवाग्निः – श.ब्रा. – १०/४/५/२

68 तदेव – १०/४/५/२

69 सा.भा.श.ब्रा. – १०/४/५/२

70 ऐ.आ. – २/४/२

71 श.ब्रा. – ३/२/२/१३

72 तदेव – २/५/४/८; ३/९/१/१९

73 तदेव – ३/४/३/२

74 तदेव – १/१/१/२; ३/२/२/२२

75 तदेव – ९/५/१/६८

रेतो विन्दत इति यत् तस्मात्प्राणो जातवेदाः” इति।[76] अध्यात्मदृष्ट्या अग्निरेव शरीरे संकल्पविकल्पात्मकं कार्यं सञ्चालयति। तस्मात् कार्यात् “मन एवाग्निः” इति कथ्यते।[77] अग्निः गायत्रीछन्दसा देवान् आह्लादयति। तस्मात् आह्लादकत्वाद् अग्निः गायत्रीरूपेणापि उदीरितः। यथोच्यते – “गायत्री वा अग्निः” इति।[78] मध्यमस्थानीयविद्युद्रूपाग्निना एव पृथिव्यां वृष्टिर्जायते। वृष्टिदातृत्वाद् अग्नेः पर्जन्यरूपत्वं संलक्ष्यते। “पर्जन्यो वा अग्निः” इति।[79] पुनश्च प्रकाशस्वरूपत्वात् ज्ञानस्वरूपत्वाच्च अग्निः अहरूपेणापि भण्यते।[80] प्रागादिदिक्षु विभज्य उपधीयमानत्वाद् अग्नेः दिगात्मकत्वमपि दरीदृश्यते।[81] तदनन्तरमग्नेः आयुरूपेणापि वर्णनं परिलक्ष्यते - “आयुर्वा अग्निः” इति।[82] यावन्तं कालं जठराग्निः जठरेऽस्ति, तावत्पर्यन्तम् आयुषोऽवस्थानाद् आयुषोऽग्निनिमित्तत्वाद् अग्निः आयुरूपेण वर्णितः इति सायणाचार्यमतम्।[83] ततोऽग्निः सर्वेषां प्राणिनाम् अतिथिरूपेणापि कथितः।[84] वस्तुतोऽतिथिः भारतीयसंस्कृतौ देवतुल्यो भवति।[85] तद्देवरूपोऽग्निः ‘अतिथिरूपेण’ सर्वेषां जीवानां कल्याणं करोति। तस्मात् जनानां कल्याणकारकत्वाद् अग्नेरतिथिरिति नाम। “अग्निर्वै दाता”[86] इति वचनानुसारं प्रजा-पशु-धन-विद्यादिपदार्थानां दातृत्वात् परमेश्वरभूतस्याग्नेः दातृत्वमपि विघोषितम्। ततोऽग्निः अनड्वान्रूपेण पापहन्तृरूपेण च वर्णितः। अतः कथ्यते – “आग्नेयो वा अनड्वान्। अग्निरु सर्वेषां पाप्मनामपहन्ता” इति।[87] विषयेऽस्मिन् सायणाचार्यपादैः कथितम् “अग्निसमीपे निर्वापार्थं स्थितस्य अनसो वहनाद् ‘अनड्वान्’ अग्निदेवताकः। अग्निरपि सर्वेषां पाप्मनां रक्षसां चापहन्ता बाधकः। अतः तथाविधाग्निदेवताकत्वाद् अनड्वान्नपि अश्ववद्

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76 सा.भा.श.ब्रा. – ९/५/१/६८

77 श.ब्रा. – १०/१/२/३

78 तदेव – १/८/२/१३

79 तदेव – १४/९/१/१३

80 अग्निर्वा अहः – श.ब्रा. – ३/४/४/१५

81 दिशोऽग्निः – श.ब्रा. ६/२/२/३४

82 श.ब्रा. – ६/७/३/७

83 सा.भा.श.ब्रा. – ६/७/३/७

84 सर्वेषां वा एष (अग्निः) भूतानामतिथिः। श.ब्रा. – ६/७/३/११

85 अतिथिदेवो भव। तै.उप. -१/११/२

86 श.ब्रा. – ५/२/५/२

87 तदेव – ७/३/२/१६

रक्षांसि पाप्मनश्च विनाशयितुं शक्नोतीत्यर्थः"।[88] ईश्वरभूतस्याग्नेः अमृतरूपेणापि वर्णनं परिलक्ष्यते।[89] सोऽग्निरेव सच्चिदानन्दस्वरूपः। स ज्ञानचक्षुसा एव समग्रं ब्रह्माण्डं पर्यपश्यति।[90] मनुमतानुसारमग्निस्वरूपपरमेश्वरो विद्वद्भिः अग्नित्वेन प्रजापतिरूपेण इन्द्ररूपेण प्राणत्वेन ब्रह्मरूपेण च उपासते। स्मर्यते च –

एतमेके वदन्त्यग्निं मनुमन्ये प्रजापतिम्।
इन्द्रमेके परे प्राणमपरे ब्रह्म शाश्वतम्॥[91]

अन्तिमे निष्कर्षरूपेण वक्तव्यं यत् निखिलशोधपत्रेऽस्मिन् अग्नितत्त्वस्य विविधार्थकत्वेन विचारो निश्चयेन नूतनत्वं विघोषयति। अग्निविषयकं निगूढं रहस्यात्मकञ्च ज्ञानं ज्ञानान्तरात् प्रकृष्टमिति वक्तुं शक्यते। अधिदैवतपक्षेऽग्निः सर्वश्रेष्ठत्वाद् देवानां सर्वदेवत्वेन आत्मत्वेन मुखरूपेण अन्नादरूपेण होतृरूपेण दातृरूपेण दूतरूपेण व्रतपतित्वेन रक्षकत्वेन च वर्णितः। आध्यात्मिकपक्षे स एव मनः प्राणः आत्मा परमात्मा च। तस्य परमात्मन एव इन्द्र-मित्र-वरुणादीनि बहुनि नामानि सन्ति। शिल्पविद्यायाः शक्तिरूपेण भौतिकाग्नेः स्वरूपं प्रत्यक्षसिद्धमेव। अधियज्ञपक्षेऽग्निरेव होतृ-दूत-पशु-इष्टि-पुरोहितादिविविधरूपेण वर्णितः। तद् व्यतिरिच्य व्यष्टि-समष्टिभेदेनाग्नेर्रूपद्वयं संलक्ष्यते। देहस्थितस्याग्नेर्व्यष्टिरिति संज्ञा। शरीरे तदग्नितत्त्वमेव मुख्यतत्त्वम्। स एव जगत्यस्मिन् प्रति जीवं राजते। शरीरे तस्यास्तित्वं जीवनमभावश्च मृत्युरुच्यते। तद्वत् परमेश्वररूपेण समग्रजगति स्थितस्याग्नेश्च समष्टिरित्याख्या तथा सर्वव्यापकत्वात् तस्यैवं समष्टिरूपम्। तमेवाश्रित्य निखिलं स्थावरजङ्गमात्मकं जगज्जीवति। अर्थात् तस्मिन्नेव सर्वं जगत् प्रतिष्ठितमित्यर्थः। अतः शतपथब्राह्मणानुसारं सोऽग्निरेव प्रत्यक्षरूपेण प्रजापतिब्रह्मादय उच्यन्ते। सर्वेषामाश्रयत्वात् संरक्षकत्वाच्च स एव हि जगत्सारः। एवं सर्वत्रैव तस्याग्नेर्माहात्म्यं कीर्तितमिति दिक्।

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88 सा.भा.श.ब्रा. – ७/३/२/१६

89 अमृतो हि अग्निः। श.ब्रा. – १/९/२/२०

90 ऋ. ३/२६/८

91 मनुस्मृतौ – १२/१२३

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शतावधानिनः डा. रा. गणेशवर्यस्य अवधानपद्येषु विद्यमानानाम् अलङ्काराणां समीक्षणम्

योगिता दि. छत्रे
सूर्यहेब्बार् ए

प्रारूपम्

अलङ्काराणां चमत्कारः संस्कृतसाहित्ये एव न अपि तु सर्वासु भाषासु महत्त्वम् आवहतितराम् । तत्रापि संस्कृतसाहित्यशास्त्रे नैके प्राचीनाः अर्वाचीनाश्च साहित्यिकाः अलङ्काराणां महत्त्वं सर्वथा अङ्गीकुर्वन्तो ब्रुवन्ति।

भारते विद्यमानासु विविधासु कलासु अवधानकला विशिनष्टि अद्यत्वेऽपि । तत्र साहित्यावधाने रचितानि आशुपद्यानि शोधस्य विषयवस्तु भवन्ति तेषां बहुमुखत्वात्। साहित्यावधानकलाप्रपञ्चे शतावधानी आर्. गणेशवर्यः अतीव विश्रुतः विद्वान् । तस्य अवधानपद्येषु विद्यमानानाम् अलङ्काराणां समीक्षणं विवेचनं चेति अस्य शोधलेखस्य विषयः । कविर्नाम न केवलं पद्यकर्ता अपि तु विद्वान्, विपश्चित्, दोषज्ञश्चेति अमरकोषोक्तिः। तस्मात् यथा गृहपद्येषु काव्यगुणानाम् उपस्थितिः भवति तथा कवीनाम् आशुपद्येष्वपि तेषां स्थानम् न अनङ्गीकार्यम् ।

शोधलेखेऽस्मिन् साहित्यावधानस्य निषेधाक्षरी, समस्यापूरणम्, दत्तपदी, आशुपद्यम्, चित्रबन्धः चेत्यादिषु अङ्गेषुशतावधानिना प्रयुक्तानां शब्दालङ्काराणाम् अर्थालङ्काराणां च पृथक्तया चिन्तनं विहितमस्ति।

ज्येष्ठस्यास्य कवेः आशुपद्येषु कीदृशानि काव्यतत्वानि सन्ति इति चिन्तनं साहित्यशास्त्रे रुचिम् आवहतां दिग्दर्शकं स्यादिति भावयावः। अलङ्कारशास्त्रस्य दृढः परिचयः तथा च आधुनिकेषु पद्येषु अलङ्कारसंशोधनेन विषयेऽस्मिन् काचिन् नवा दृष्टिः प्राप्ता भवेदिति विश्वस्यते ।

मुख्यशब्दाः

अवधानम्, अलङ्काराः, शतावधानी, शब्दालङ्काराः, अर्थालङ्काराः, चमत्कारः, काव्यतत्वानि

प्रस्तावना

साहित्यशास्त्रे अर्वाचीनैरालङ्कारिकैः सहृदयहृदयं प्रमाणत्वेन कृत्वा रसस्यैव प्राधान्यं निरूपितम् । रससिद्धान्तानुयायिनः अभिनवगुप्त–मम्मटादयोऽपि काव्येषु अलङ्कारस्य महत्त्वम् अङ्गीकुर्वन्त्येव । अत एव काव्यतत्त्वानि प्रस्तोतुं प्रवृत्तस्य शास्त्रस्य अलङ्कारशास्त्रमिति नाम्ना अधुनापि व्यवहारः क्रियते । मुख्यभूतस्य रसस्य पोषणे गुण–रीति–बन्धादीनाम् इतरेषाम् अंशानां पात्रं यद्यपि वर्तते तथापि तत्र अलङ्काराणां प्राधान्यम् अस्ति एव । अतः यादृशं वा काव्यं भवतु तत्र अलङ्काराश्रितं विवेचनमपि सहृदयानन्दहेतुः । आशुपद्येषु अलङ्काराणां विमर्शे न किमपि अनौचित्यं वर्तते ।

अलङ्काराणां महत्त्वम् आलङ्कारिकाणां मतम्

अलङ्कारसम्प्रदायानुसारिणः[1] भामह–रुद्रट–जयदेवप्रभृतयस्तु अलङ्काराणां महत्त्वं कण्ठतः उद्घोषयन्ति । अन्येऽप्यर्वाचीनाः रससम्प्रदायनिष्ठाः आलङ्कारिकाः अपि काव्ये रसपोषकांशेषु अलङ्काराणां प्राधान्यं निरूपयन्ति ।'तदतिशयहेतवस्त्वलङ्काराः[2] ' इति सूत्रे रीतिसम्प्रदायप्रवर्तकः वामनोऽपि अलङ्काराणां प्रामुख्यं कथयति ।'अलङ्कारान्तराणि हि निरूप्यमाणदुर्घटनान्यपि रससमाहितचेतसः प्रतिभानवतः कवेरहम्पूर्विकया परापतन्ति[3] ' । इति वदता ध्वनिकारेण अलङ्काराः काव्यसहजधर्माः इति प्रतिपादितम् । मम्मटस्तु काव्यलक्षणकथनावसरे एव 'तददोषौ शब्दार्थौ सगुणावनलङ्कृती पुनः क्वापि[4] ' इतिवदन् काव्येषु अलङ्कारान् नियमयति । विश्वनाथोऽपि 'अथोद्देशक्रमप्राप्तमलङ्कारनिरूपणं बहुवक्तव्यत्वेनोल्लङ्घ्य रीतिमाह[5] ' इति नवमे परिच्छेदे वदन् अलङ्काराणां विस्तृतिं सूचयति । 'रमणीयार्थप्रतपादकः शब्दः काव्यम्[6] 'इति काव्यलक्षणं कथयन् पण्डितराजः

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[1] काव्ये मुख्यं तत्त्वं किम् इति विचारे बहुविधविप्रतिपत्तयः सन्ति । तत्र अलङ्कारः एव काव्ये प्रधानः इति वादिनः अलङ्कारसम्प्रदायानुसारिणः ।

[2] काव्यालङ्कारसूत्राणि 3.1.2 । अत्र तच्छब्देन काव्यशोभा परामृश्यते ।

[3] ध्वन्यालोकः द्वितीयोद्योतः ।

[4] काव्यप्रकाशः प्रथमोल्लासः ।

[5] साहित्यदर्पणः, नवमः परिच्छेदः ।

[6] रसगङ्गाधरः, प्रथमाननम् ।

जगन्नाथोऽपि'रमणीयताप्रयोजका अलङ्काराः[7] 'इति वाक्येन अलङ्काराणां महत्त्वं प्रतिपादयति । एवं न केवलाः अलङ्कारसम्प्रदायानुसारिणः, अपि तु रस–ध्वन्यादिसम्प्रदायानुसारिणोऽपि अलङ्कारे चमत्कारं पश्यन्तीति सिद्धम् ।

अवधानकला आशुपद्यं च–

'चित्तैकाग्र्यम् अवधानम् [8]' इति वामनसूत्रम् । अवधानेषु बहुविधानि अवधानानि वर्तन्ते । अत्र साहित्यावधानमाश्रित्यैव विषयः प्रस्तूयते । अवधानसभायां प्रच्छकानां सङ्ख्यानुरोधेन अष्टावधानम्, त्रिगुणित–अष्टावधानम्, शतावधानम्, सहस्रावधानम् इति भेदाः भवन्ति । सभायाम् अवधानी छन्दोनियमानुगुणं पद्यानि आशु रचयति । अवधाने निषेधाक्षरी, समस्यापूरणम्, दत्तपदी, आशुपद्यम् इत्यादीनाम् अनेकेषां विभागानां निर्वहणम् अवधानिना क्रियते ।

बन्धकाव्यं चित्रकाव्यं गर्भकाव्यम् आशुकाव्यं चेति काव्यस्य चातुर्विध्यम् प्रतिपादितम् कन्नडभाषालेखकेन राळ्ळपल्ली अनन्तशर्मणा[9] ।पद्यस्य विषयम् अनुक्षणं पद्यपादस्य रचना एव आशुरचना । सर्वेष्वपि साहित्यावधानस्य विभागेषु आशुरूपेण पद्यरचना भवत्येव । अतः आशुरचना साहित्यावधानस्य मुख्यं लक्षणम् इति वक्तुं शक्यम् । वेगकारणतः लेखकः लेखने असमर्थः यथा स्यात् तथा कविताकथनम् अत्याशुकवित्वम् । अवधानसभासु अवधानिनाम् अत्याशुकवित्वमपि क्वचित् दृश्यते[10] ।

शतावधानी रा गणेशः

साहित्यावधानकर्तृषु प्रमुखः । संस्कृत–कन्नड–तेलुगुभाषाभिः अधिकानि अष्टावधानानि शतावधानानि च अनेन विहितानि । संस्कृत–पाली–प्राकृत–कन्नड–तेलुगु–तमिळु–हिन्दी–आङ्ग्ल–ग्रीक्–ल्याटिन् –इटालियन् भाषासु विशारदः । वेद–वेदाङ्ग–काव्य–सङ्गीतादिष्वपि निपुणः । मकानिकल् विषये इञ्जिनियरिङ्ग् पदवीं लोहशास्त्रे संस्कृते च स्नातकोत्तरपदवीं च प्राप्तवान् ।कन्नडदल्लि अवधानकले इति उद्ग्रन्थं विलिख्य तुमकूरुविश्वविद्यालयतः डि.लिट् पदवीमपि प्राप्तवान् ।

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[7] रसगङ्गाधरः, द्वितीयाननम् ।

[8] काव्यालङ्कारसूत्रवृत्ति 1 3 17

[9] साहित्य मत्तु जीवनकले पुटसङ्ख्या–

[10] दि आर्ट् आण्ड् सैन्स् आफ् अवधानम् इन् सान्स्क्रिट

उपपञ्चाशान् ग्रन्थान् कन्नडेन आङ्ग्लेन संस्कृतेन च रचितवान् । बादरायणपुरस्कारादीन् अनेकान् पुरस्कारान् प्राप्तवान् च[11] ।

साहित्यावधानपद्येषु काव्यतत्वानि

साहित्यावधाने पद्यानि आशुरूपेण अत्याशुरूपेण वा विरच्यन्ते । तत्र रसरीतिगुणालङ्कारादीनि काव्यतत्त्वानि अवश्यं भवेयुः । गृहकाव्ये तावत् पदानाम् आवापोद्वापाभ्यां काव्यतत्त्वानि विलसन्ति । आशुकाव्ये न तथा । अतः काव्यतत्त्वानि न्यूनान्येव दृश्यन्ते इति न मन्तव्यम् । श्रेष्ठानाम् अवधानिनां पद्येषु सर्वत्रापि काव्यतत्त्वानि दरीदृश्यन्ते एव । अत्र लेखे शतावधानिगणेशवर्यस्य अवधानपद्येषु विद्यमानानाम् अलङ्काराणां विषये विवेचनं क्रियते ।

साहित्यावधानपद्येषु अलङ्काराः

काव्यचमत्कारेषु आपाततः दर्शनेनैव सहृदयानन्दजनकाः अलङ्काराः एव । अन्ये रसादयस्तु काव्यानां पुनः पुनरनुसन्धानेन सिद्ध्यन्ति[12] । प्रदर्शनकलासु जनानां चित्तरञ्जनम् अत्यन्तम् अनिवार्यम् । एवं सति चित्तरञ्जनाय साहित्यावधानिनः अलङ्कारान् शरणं गच्छन्त्येव । परन्तु काव्ये तावत् यदा अपृथग्यत्ननिर्वर्त्यः अलङ्कारः भवति, तदा एव अलङ्कारत्वं तस्य अङ्गीक्रियते[13] । अतः वर्णनादिविभागेषु यदा अलङ्कारः प्रच्छकेन निर्दिश्यते, तदा रचितं पद्यम् अलङ्कारस्योदाहरणत्वेन स्वीकरणावसरे किञ्चिच्चिन्त्यम् । यद्यलङ्कारः सूचितः तर्हि सूचितस्य अलङ्कारस्य विन्यासः अपृथग्यत्ननिर्वर्त्यः न स्यात् । परन्तु सूचिते विषये सूचितान् सर्वानपि अंशान् संयोज्य पद्यानि रचयति इत्येव अवधानिनः वैशिष्ट्याम् । शतावधानिगणेशवर्यसदृशः परिपूर्णः अवधानिनः सर्वाण्यपि पद्यानि अपृथग्यत्ननिर्वर्त्यानि एव सन्तीति हेतोः सर्वाण्यपि अवधानपद्यानि अत्र परिशीलनार्थं स्वीकरणयोग्यानि एव ।

शतावधानिगणेशवर्यस्य अवधानपद्येषु शब्दालङ्काराः

शब्दालङ्कारेषु नैके भेदाः सन्ति । शब्दपरिवृत्त्यसहत्वम् एव शब्दालङ्कारस्य सामान्यलक्षणम् । एतल्लक्षणं मनसि निधाय चिन्तयामः चेत् सर्वे अपि बन्धाः

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[11] दि आर्ट् आण्ड् सैन्स् आफ् अवधानम् इन् सान्स्क्रिट

[12] साहित्यदर्पणम्, तृतीयपरिच्छेद

[13] अपृथग्यत्ननिर्वर्त्यः सोऽलङ्कारो ध्वनेर्मतः, ध्वन्यालोकः, द्वितीयोल्लासः ।

शब्दालङ्कारेषु अन्तर्भवन्ति । अवधानकलायां चित्रबन्धः इति विभागस्य प्रतिपादकः गणेशवर्यः एव । अतः गणेशवर्यस्य चित्रबन्धाः सर्वे अपि शब्दालङ्कारेषु अन्तर्भवन्ति । अतः तस्य विस्तरः आधिक्येन अत्र न क्रियते । तथा हि दत्तपदिविभागे अपि दत्तस्य अक्षरसमूहस्य विन्यासः नियततया करणीयः एव इति हेतोः सर्वाण्यपि दत्तपदिपद्यानि शब्दालङ्कारस्य उदाहरणानि भवन्तीत्यपि न मन्तव्यम् । यद्यपि तत्र पदानां परिवर्तनासहत्वम्, तथापि तत्र सूचितेषु पदेषु रसपोषणदृष्ट्याा न कोऽपि पूरकता । तत्र कविगतप्रतिभायाः दर्शनमात्रेणैव सहृदयानन्दापत्तिः । यद्यपि दत्तपदिपद्यानि रसवन्ति भवन्ति, तथापि तत्र दत्तानां पदानां हेतुत्वं रसपोषणे नास्तीति मन्तव्यम् । एवं सति रसपोषणविरहात्तेषाम् अलङ्कारत्वमपि नास्ति । शब्दच्छलपरिहार्यसमस्यासु क्वचित् शब्दालङ्कारता वक्तुं शक्या । परन्तु प्राचीनालङ्कारिकग्रन्थेषु नाम्ना निर्दिष्टेषु अलङ्कारेषु न कोप्यलङ्कारः शब्दच्छलसमस्यायां वर्तते । अतः शब्दच्छलम् इत्येवेदं वक्तव्यम् । अलङ्कारत्वेन परिगणने कृते शब्दच्छलं समाश्रित्य परिहृताः सर्वाः समस्याः शब्दालङ्कारेषु अन्तर्भवन्ति । शब्दच्छलं समाश्रित्य गणेशवर्येण परिहृता काचित् समस्य दिङ्मात्रं दर्श्यते ।

छन्दःशास्त्रज्ञानां पिङ्गलकेदारभट्टजयकीर्तीनाम् ।
मतमनुसृत्य वदामः शशिवदनायां चकास्ति यतियुगलम्[14] ।।

अत्र शशिवदना इति पदस्य परिवृत्यसहत्वं द्रष्टुं शक्यम् । एवम् शब्दच्छलेन परिहृतासु समस्यासु सर्वत्रापि द्रष्टव्यम् ।

अवधानस्यारम्भे प्रस्तावनापद्येषु अलङ्काराणां विन्यासं भृशं करोति शतावधानी गणेशः । अत्र पद्यरचने स्वातन्त्र्यम्, आदावेव पदगतचमत्कारेण सभारञ्जनं च हेतुः । शब्दालङ्कारेण तुष्टानां सहृदयानाम् अर्थालङ्कारास्वादं प्रति नयनं सुकरम् ।

अम्बूकृतं विमलकम्बुगलाद्विसृष्टं
जम्भारिनन्दनविषादनिषूदनार्थम् ।
साम्बप्रियस्य भणितं समराध्वरार्चि–
स्सम्भावनं त्रिभुवनं शिशिरीकरोतु[15] ।।

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[14] प्रच्छकः वस्तु सूचयित्वा पद्ये अयमलङ्कारः विन्यस्यः इत्यपि सूचयति । एषः विभागः वर्णनम् इति कथ्यते ।
साहित्यदर्पणम्, दशमःपरिच्छेद

[15] शतावधानिरचनासञ्चयनम् पु.सं 350

भगवद्गीतावधानस्य प्रास्ताविकं पद्यमिदम् । अस्मिन् पद्ये पवर्गस्य असकृदुपयोगः कृतः । तेनात्र श्रुत्यनुप्रासः स्फुटः । तथा च अवधानस्थलनाम, स्थलाधिदैवतनाम, आयोजकनाम च आदाय शब्दालङ्कारः रच्यते चेत् सभारञ्जनं भवति इति कृत्वा नैकेषु अवधानेषु प्रास्ताविकपद्ये एव शब्दालङ्कारं द्रष्टुं शक्नुमः । दिङ्ग्मात्रं यथा–

आर्याम्बामवलम्बे धार्यां कार्येऽद्य शङ्करार्याम्बाम् ।
सा हसदास्याऽवतु मां साहसमेनं सदा स्निग्धा ।।

इत्थं चित्रकाव्ये प्रास्ताविकपद्ये च विहाय अन्यत्र क्वापि यत्नतः शब्दालङ्कारः न निरूप्यते । तथापि अनेकेषु पद्येषु शब्दालङ्काराः दृश्यन्ते । ते सर्वेऽप्यलङ्काराः रसपोषकत्वेन अपृथग्यत्नेनैव विन्यस्ताः । तेषामुदाहरणानि विस्तरभयान्नोल्लिख्यन्ते ।

शतावधानिगणेशवर्यस्य अवधानपद्येषु अर्थालङ्काराः

अर्थालङ्कारास्तु प्रतिपद्यं भवत्येव । यः कोऽप्यलङ्कारः स्फुटतया नावभासते चेदपि स्वभावोक्त्यलङ्कारः सर्वेषु अवधानपद्येषु वक्तुं शक्यः । यतो हि निर्दिष्टस्य विषयस्य आधारेणैव पद्यरचनं गणेशवर्यस्य अवधानपद्यानां महान् गुणः । क्वचिदितरे अवधानिनः सूचिते विषये पद्यं रचयितुम् असमर्थाः सन्तः कथञ्चित् विषयसम्बन्धं प्रकल्प्य विषयान्तरमेव वर्णयन्ति । गणेशवर्यस्य पद्येषु न तथा इति कृत्वा सर्वेषु पद्येषु स्वभावोक्त्यलङ्कारसत्त्वात् तदितरे अलङ्काराः अत्र निरूपिताः । अन्योक्तिरिति विभागः क्वचिदवधानेषु कृतः । तत्र उल्लिखितानि सर्वाण्यपि पद्यानि अन्योक्त्युदाहरणानि एव भवन्ति इति हेतोः तस्य विवेचनम् अत्र न विहितम् ।

वर्णनविभागे आशुकाव्यविभागे च अर्थालङ्काराः

वर्णनम् इत्यस्मिन् विभागे अलङ्कारस्य निर्देशोऽपि प्रच्छकेन क्रियते इति हेतोः तत्र अलङ्कारः स्फुटतया अवभासेत । अस्फुटस्य अलङ्कारस्य चमत्कारता तु तत्र नास्ति । वर्णनविभागे प्रायेण अर्थालङ्काराः एव प्रच्छकैः प्रच्छ्यन्ते । अलङ्कारसमन्वयः अपि सभायाम् अवधानिना क्रियते । अतः अत्र अलङ्कारः कः इति चर्चैव नास्ति । उदाहरणमात्रं दर्श्यते ।

ममात्मविश्वास इव द्रुतोद्गताः समस्तशाखासु वसन्तपल्लवाः ।

मदीयनिश्श्वासविलासवद्वलत्यनूह्यवायुर्मलयाचलाग्रतः[16] ।।

कस्मिंश्चित् शतावधाने रचितं पद्यमिदम् । अत्र उपमालङ्कारः निर्दिष्टः । तस्य निर्वाहः गणेशवर्येण सुन्दरतया कृतः । उपमेयत्वेन वसन्तपल्लवाः वायुः च, उपमानत्वेन आत्मविश्वासः श्वासः च उक्तः । उदाहरणान्तरं यथा–

रसषट्कैकविश्रान्ता कला धातुः किमुज्ज्वाला ।
अनन्तरसविस्तीर्णा सा कला खलु सत्कवेः[17] ।।

सुकविवर्णनमिदम् । अत्र व्यतिरेकालङ्कारः स्फुटः ।

न केवले वर्णने अपि च आशुपद्येष्वपि प्रायेण विशिष्टाः अलङ्काराः भवन्ति । विषयमात्रं, क्वचिच्च छन्दश्च प्रच्छकेन निर्दिश्यते इति कृत्वा आशुपद्यरचनायाम् अवधानिनः स्वातन्त्र्यं सर्वाधिकंवर्ततेएव । लब्धे स्वातन्त्र्ये रसपोषकतत्त्वेषु मूर्धन्यस्थानं भजन्तम् अलङ्कारम् अवश्यं विन्यस्यति अवधानी । अतः अवधानस्य आशुपद्येष्वपि अलङ्कारस्य मनोहराणि उदाहरणानि द्रष्टुं शक्नुमः । दिङ्मात्रं यथा–

विस्रब्धं नवनीतमाशु रुचिरं हृत्वा क्व लीये द्रुतं
माता हन्त समस्तगोपनविधीन् जानाति वृन्दावने ।
इत्थं कृष्ण वृथा विषीदितमलं मत्कां मुदा हृद्गुहा–
मज्ञानान्धतमोवृतां विश सकृत्सर्वैरवेद्यो भव [18] ।।

कृष्णस्य बाललीलावर्णनमिदम् ।हृद्गुहा इति रमणीयं रूपकम् अत्र प्रयुक्तम् । तेन लीलाशुककवेः श्रीकृष्णकर्णामृतस्य शैल्या रचितस्य एतस्य पद्यस्य परिपुष्टिः जाता । एवमाशुपद्येऽपि अर्थालङ्काराणां प्रयोगद्वारा चमत्कारः द्रष्टुं शक्यः ।

रूपकादयः अलङ्काराः अतीवप्रसिद्धाः काव्ये दृश्यन्ते । तेषां सौन्दर्यमपि अन्यथा बहुधा प्रथितम् । परन्तु अत्याशुरूपेण पद्यरचनकाले अपि अमीषां प्रयोगः इति वैशिष्ट्याम् । तत्रापि रसपूरकत्वम् अस्त्येव सिद्धमेव । तथा हि उक्तमर्थं द्रढयितुं दृष्टान्त–निदर्शन–अर्थान्तरन्यासादयो अलङ्काराः सहकुर्वन्ति । तेषामपि प्रयोगेण अर्थस्य दार्ढ्यां सम्पादयितुं शक्यम् । विशिष्य सभाकवितासु उक्तार्थसमर्थं रूपकादीनामपेक्षया अधिकं चमत्कारं जनयति । अवधानसभायाम् अप्रस्तुतप्रसङ्गकर्तुः च एतद्विषये प्रश्नान् कृत्वा जनरञ्जनस्य अवसरः लभ्यते । उदाहरणं यथा

मूषकानुचरो मा गा आखुपत्रपदं भज ।

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[16] शतावधानिरचनासञ्चयनम् पु.सं 351

[17] शतावधानिरचनासञ्चयनम् पु.सं 322

[18] शतावधानिरचनासञ्चयनम् पु.सं 343

साधनं यत्र सिद्धिः स्यात्तत्र सर्वं विनश्यति[19] ।।
अत्र सङ्गणकस्य मौस् इति उपकरणं मूषकः इत्यनेन, आखुपत्रपदः इत्यनेन गणेशः च सूचितः । एतस्य वर्णनस्य समर्थनं द्वितीयपादे कृतम् । एवमत्र अर्थान्तरालङ्कारस्य साहाय्येन आधुनिकविज्ञानस्य पुराणस्य च सम्बन्धः उपस्थापितः ।

समस्यापूरणादिषु इतरेषु विभागेषु अर्थालङ्काराः

वस्तुतः पश्यामः चेत् वर्णने आशुपद्यविभागे च विन्यस्ताः अलङ्काराः वर्णनाय सौकर्यइ जनयन्ति । तस्मात् प्रायेण सर्वेष्वपि पद्येषु अवधानी अर्थालङ्कारविन्यासे प्रयतते । यतो हि रसपोषणेन जनरञ्जने अलङ्कारः एव सरलतमः मार्गः । अपि च आशुपद्ये अपि विषयं छन्दः च विहाय अन्यः कोऽपि निर्बन्धः न भवति ।तस्माद् अवधानी स्वकीय कल्पनां पोषयितुम् कमप्यलङ्कारं योजयति । न तत्र निर्वहणक्लेशः । परन्तु समस्यापूर्त्यादिषु विभागेषु अलङ्काराणां निर्वाहे महान् क्लेषः भवत्येव । यतो हि तत्र छन्दः विषयं च विहाय अन्येऽपि निर्बन्धाः भवन्ति । तान् निरूह्य पुनरप्यलङ्कारस्य निर्वाहो नाम महते क्लेषाय ।

शतावधानी गणेशवर्यः अत्रापि अलङ्कारचमत्कारान् दर्शयति । स च क्वचित् प्रासङ्गिकानां समस्यापूरणादीनां पूरकः भवति । क्वचिच्च प्रच्छकेन पृष्टस्य अंशस्य पोषणम् अलङ्कारः न करोति चेदपि समग्रपद्यस्य रसं पोषयति । अर्थच्छलेन पूर्यमाणायां समस्यापूर्तौ प्रायेण काव्यलिङ्गालङ्कारस्य प्रयोगः कविना क्रियते । तन्नाम समस्यापादस्य उत्तररूपेण काव्यात्मकं कारणं किमपि अवधानिना सृज्यते ।
यथा–

> **पुरजिति विमुखी बभौ भवानी विरहरुजाथ शिवे तथा शयाने ।**
> **मुकुटमणिरसौ लुठन्विषण्णो भ्– रमति रमावरजो रजोमयोर्व्याम[20] ।।**

अत्र रमति रमावरजो रजोमयोर्व्याम् इति समस्या दत्ता । रमति इत्यस्य आत्मनेपदस्य, चन्द्रस्य भूमिगतस्य च समर्थनम् अवधानिना करणीयमापतितम् । रमति इत्येतत् भ्रमति इति परिवृत्य शब्दच्छलेन आत्मनेपदसमस्या परिहृता । अर्थच्छलेन परिहरणावसरे चन्द्रस्य भूमौ भ्रमणस्य कारणत्वेन शिवायाः

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[19] शतावधानिरचनासञ्चयनम् पु.सं 301
[20] शतावधानिरचनासञ्चयनम् पु.सं 291

मानेन खिन्नः शिवः भूम्यां लुठति । तदा तच्छिरसि विद्यमानस्य चन्द्रस्य भूमौ पातः जातः इति सुन्दरं कारणं प्रस्तुतम् । एवमत्र काव्यलिङ्गालङ्कारः समस्यापरिहारे हेतुः विद्यते । अन्येष्वपि अर्थच्छलसमस्यासु इदं द्रष्टुं शक्यम् । गणेशवर्यस्य अन्यान्यपि समस्यापूरणानि अवलोकितानि । तत्र एतादृशकाव्यलिङ्गम् अतिरिच्य अन्यत्र अर्थालङ्कारसौन्दर्यं नास्ति । उपमादयः प्रसिद्धाः अलङ्काराः एव विरलतया प्रयुक्ताः । क्वचित् पदस्य अनेकार्थमाश्रित्यापि परिहारः कृतः । यथा मैथिल्याऽऽजौ हन्यते हन्त कुन्ती इत्यत्र कुन्ती इत्यस्य कुन्तदारी इत्यर्थः अवधानिना कल्पितः । एतादृशस्थलेषु श्लेषालङ्कारः वक्तुं न शक्यते, यतो हि पाण्डुपत्नीरूपस्य कुन्तीशब्दार्थस्य प्रकृते अन्वयः नास्ति । क्वचित् समस्यापादस्य पदानां विशेषणानि दत्तानि उपलक्ष्यन्ते, तथापि साभिप्रायविशेषणत्वे एव परिकरालङ्कारः स्फुटो भवति, इह तु साभिप्रायकाणि विशेषणानि न्यूनान्येव इति हेतोः परिकरालङ्कारोऽपि वक्तुमशक्यः । एवं पद्यानां परिशीलने कृते समस्यापूरणे अर्थच्छलाश्रितपरिहारेषु सर्वत्रापि काव्यलिङ्गालङ्कारः स्फुटतया प्रतिभासते । अन्यानि पद्यानि तु स्फुटालङ्काररहितानि इति वक्तुं शक्यम् ।

साहित्यावधाने अपरः प्रधानः विभागः दत्तपदी । दत्तपदिविभागपद्येषु अर्थालङ्काराः विविधाः समुपलभ्यन्ते । अस्मिन् विभागे उक्तानि पदानि संयोजनीयानि इत्यंशं विहाय सर्वेऽप्यन्ये अंशाः आशुपद्यवदेव भवन्ति । अलङ्कारचमत्कारदर्शने अत्रापि अवसरः विपुलः विद्यते । शतावधानिगणेशवर्यस्य दत्तपदिपद्येषु कतिपयान् अलङ्कारान् पश्यामः ।

चलितललितकोकचामरश्रीर्झषभृतिको लहरीवरूथनाथः ।
रविकुलजकृपेप्सितार्थतः किं नृपतिलकोऽलघुदेवनिम्नगौघः[21] ।।

अत्र गङ्गावर्णनं विहितम् । कोका कोला पेप्सी कोला इति पदानि दत्तानि । अत्र पेप्सी इति पदस्य विन्यासः क्लेषाय भवति इति गणेशवर्येणेव लिखितम् । तदर्थम् रविकुलजनृपेप्सितार्थतः इति रूपकं कृतम् । एतदवलम्ब्य अन्यासु पङ्क्तिष्वपि रूपकालङ्कारः कृतः । एवं पदस्य निर्वहणाय कल्पितः अलङ्कारः सौन्दर्यं भजते । एवं दत्तपदिपद्येषु पदानां निर्वाहाय एव अलङ्कारः कृतः बहुत्र दृश्यते ।

विषयविमुखा नानात्वोद्बासकेऽपि जगत्त्रये

[21] शतावधानिरचनासञ्चयनम् पु.सं 295

सदमलचिदानन्दापीनात्मतत्त्वपरायणाः ।
सरसमनसो नाट्याालोकिक्रमेण निरन्तरं
प्रणयनपरा योगानागा जयन्ति मुनीश्वराः[22] ।।

खाना, पीना, सोना, गाना इति पदानि विन्यस्य जीवन्मुक्तस्य वर्णनम् अत्र विहितम् । जीवन्मुक्तस्य विशेषणत्वेन दीर्घाक्षराणां प्रयोगः सुकरः । तेनैव दत्तानां पदानां निर्वाहः शक्यः । इत्थं दत्तानां पदानां निर्वाहावसरे स्वाभाविकतया एव परिकरालङ्कारोऽपि विन्यस्तः । तेन च पद्यस्य सौन्दर्यं प्रवृद्धम् । एवं किञ्चन अक्षरं मनसि निधाय विन्यस्तमपि पद्यम् अलङ्कारतां भजते, सहृदयहृदयानन्दं च जनयति ।

दिनेशभासोऽपि सुधांशुभूषो नगेशचापोऽपि कपालपाणिः ।
गणेशवन्द्योऽप्यवशिष्टपूजो महेशसञ्ज्ञोऽपि नतार्तदासः[23] ।।

शिववर्णनात्मकं पद्यमिदम् । अत्र नेश–गेश–णेश–हेश इति पदानि दत्तानि दत्तानि । अत्र विरोधाभासालङ्कारः स्फुटतया चतुर्ष्वपि पादेषु भासते । एतादृशस्य विरोधाभासालङ्कारस्य विन्यासे अपि पदं प्रयुज्यते एव । कादम्बर्यादिषु इदं स्पष्टम् । अपिपदप्रयोगानुकूलतयैव दत्तानि पदानि सन्तीति कृत्वा विरोधाभाससौन्दर्यं सुन्दरतया अवभासते ।

एवं चिन्तने कृते दत्तपद्यां पदानां कारणतः एव अलङ्काराः अपि विन्यस्यन्ते इति वक्तुं युक्तम् । पदेषु अनुकूलेषु सत्सु अलङ्कारः अपि स्वरसतया अवभासते । गणेशवर्यस्तु न केवलं दत्तपदी निर्वाहं करोति अपि तु पद्यसौन्दर्यमपि आनयति इत्येतद् अवश्यं स्मर्तव्यम् । तेन हेतुना एव तस्य दत्तपदीपद्येषु अलङ्काराः बहुधा द्रष्टुं शक्याः ।

चित्रकवितायाम् अपि क्वचित् अर्थालङ्काराः दृश्यन्ते । परन्तु शब्दसौन्दर्यस्य दृष्ट्याा एव सहृदयः तत्पश्यति इति हेतोः अर्थालङ्कारः गौणः एव । तथा हि चित्रबन्धेषु शब्दविन्यासे एव कवेः मतिः अधिकतया प्रवर्तते न तु अर्थसौन्दर्ये । गणेशवर्यस्य चित्रकवितायाः निर्वहणावसरे दृष्टाः अर्थालङ्काराः स्फुटतया नावभासन्ते । तथापि क्वचित् अस्फुटाः अर्थालङ्काराः द्रष्टुं शक्याः । तथापि तस्य पद्यसौन्दर्ये प्रामुख्यं नास्ति ।

निषेधाक्षरीपद्येष्वपि क्वचित् अलङ्काराः दृश्यन्ते । निषेधाक्षर्यां तावत् प्रत्यक्षरनिषेधः क्रियते । मनसि विद्यमानं पदमेव पद्ये विन्यस्तुं न शक्यते । तथा सति भावगर्भम् अलङ्कारं गणेशवर्यस्य पद्येषु पश्यामः इत्येतत्तु चित्रमेव ।

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[22] शतावधानिरचनासञ्चयनम् पु.सं 328

[23] दि आर्ट् आण्ड् सैन्स् आफ् अवधानम् इन् सान्स्क्रिट्, पु.सं 166

हृत्कन्धिमाशु मतिमन्थवरेण रस्यं प्रोन्मथ्य सत्कविवधानिन एवमार्याः ।
प्रष्टार इष्टकवनानि किलाप्तुकामाः सभ्योत्सवामृतमथो हरिरेव दद्यात्[24] ।।
अत्र समुद्रमन्थनस्य वर्णनम् अस्ति । हृत्कन्धि, मतिमन्थः इति रूपकालङ्कारः सुन्दरतया विन्यस्तः । तेन हरिः एव अमृतं दद्यात् इति अर्थस्यापि पुष्टिः जाता । एवं प्रत्यक्षरे निषेधे कृते अपि एतादृशं सुन्दरं पद्यं निषेधाक्षहर्या विरचितम् ।
रूपकादीनाम् अलङ्काराणां विन्यासे एव अवधानिनः महान् क्लेषः भवति, एवं सति श्लेषस्यापि विन्यासः क्वचित् गणेशवर्येण निषेधाक्षरिपद्ये कृतः ।

तद्यथा–

वनधरतनयाधवं भजेऽहं घनतमरम्यविनीलकन्धराभम् ।
करकनदभयं कपालमालास्फुरदुरुवत्समथो हरिं हरं च[25] ।।

अत्र सर्वत्रापि हरेः हरस्य च वर्णनम् अस्ति[26] । एवमत्र श्लेषालङ्कारः अपि निषेधाक्षर्यां निरूढः ।

उपसंहृतिः

इदमत्र फलितं यत्, प्रास्ताविकपद्येषु आधिक्येन शब्दालङ्काराः विन्यस्यन्ते । आशुपद्ये वर्णने च सर्वत्रापि गणेशवर्यस्य पद्येषु अलङ्काराः द्रष्टुं शक्याः । तत्र वर्णने तु प्रच्छकाधीनः अलङ्कारः । आशुपद्ये तु किञ्चिदिव स्वातन्त्र्यम् अलङ्कारविन्यासे । तत्रापि विरोधाभासः, श्लेषादीनां विन्यासेन अलङ्कारहेतोः पृष्टवस्तुनः अन्योऽपि वस्तु प्रतिभाति इति हेतोः तादृशानाम् अलङ्काराणाम् उपयोगः न्यूनः एव । उपमा–रूपक–अर्थान्तरन्यास–दृष्टान्तादीनां पृष्टविषयमात्रवर्णने साहायकानां अलङ्काराणां प्रयोगः बहुधा कृतः । समस्यापूरणे समस्यापादस्य निर्वहणाय काव्यलिङ्गालङ्कारः अर्थच्छलपरिहारेषुसन्निवेशितः । अन्यथा अर्थालङ्कारप्रयोगः न्यूनः एव । दत्तपद्यां पदानां निर्वाहसौकर्यार्थं बाहुल्येन अलङ्कारप्रयोगः कृतः । निषेधाक्षरीनिर्वाहः अलङ्कारद्वारा सुन्दरीकृतः ।

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24 शतावधानिरचनासञ्चयनम् पु.सं 361

25 शतावधानिरचनासञ्चयनम् पु.सं 329

26 वनधरशब्दस्य हिमालयः, समुद्रः इति विनीलः कन्धराभः यस्य सः, विनीलकन्धर इव आभा यस्य सः कापालमाला, कस्य(जलस्य) माला इति च विग्रहः ।

चित्रकाव्येषु शब्दालङ्कारस्यैव प्राधान्यम् अर्थालङ्काराः स्फुटतया न भासन्ते ।

श्रोतॄन् मनसि निधाय तेषां सरलतया चमत्कारप्रापणाय एव अलङ्काराः अवधानेषु गणेशवर्येण विन्यस्यन्ते । अत्र इदमपि चिन्त्यम् यद् निषेधाक्षर्यादिविभागेषु निषेदादिनिर्वाहे एव प्रामुख्यं भवति न तु अलङ्कारादीनां निर्वाहे । तथापि प्रतिविभागम् अलङ्काराः दृश्यन्ते । वर्णनविभागं विहाय अन्यत्र सर्वत्रापि प्रयुक्ताः अलङ्काराः अपृथग्यत्ननिर्वृताः । यतो हि कुत्रापि अयम् अलङ्कारः योज्यः इति निर्बन्धः अवधानिनः न भवति । अतः आनन्दवर्धनदिशा यथा अलङ्काराः रसपोषकाः भवेयुः तद्वत् अवधानपद्येषु च भवन्ति इति स्पष्टम् । एवं च अवधानकलायां कृतभूरिपरिश्रमस्य गणेशवर्यस्य अवधानपद्येषु अलङ्काराणां दृष्ट्याा अपि विशिष्टा आस्वाद्यता वर्तते एव ।

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“एओङ्, ऐऔच् इति माहेश्वरसूत्रसम्बद्धानां ज्ञापकानां ताताचार्यनिर्दिष्टविवृत्यनुसारम् अध्ययनम् ।”

सुमित म. कठाळे
डॉ. हरेकृष्ण अगस्ती

सारांश:

एओङ्[1], ऐऔच्[2] इति माहेश्वरसूत्रसम्बद्धानां ज्ञापकानाम् आचार्यनागेशभट्टेन विरचितं ज्ञापकसङ्ग्रहमाश्रित्य महद्भिः म. म. नावल्पाक्कं शठकोपरामानुजताताचार्यैः या विवृतिव्याख्या लिखिता तस्याः अत्र समीक्षात्मकम् अध्ययनं क्रियते । ज्ञापकसङ्ग्रहः इति ग्रन्थनान्मा एव प्रतीयते यत् व्याकरणशास्त्रगतानां केषाञ्चित् विशिष्टविचाराणां ज्ञापनाय यानि स्थलानि निर्दिष्टानि तेषां स्थलानामेकत्र सङ्ग्रहः अत्र कृतः इति। तादृशानां ज्ञापकानां ज्ञापकत्वमाश्रित्य आचार्यैः महद्भिः ताताचार्यैः व्याख्या कृता । प्रथमं तावत् प्रधानतया ज्ञापकसङ्ग्रहनामके ग्रन्थे समाविष्टानां ज्ञापकस्थलानां सङ्ग्रहपूर्वकं व्याख्यानं व्यधायि ताताचार्यैः। ततः पश्चात् ज्ञापकसङ्ग्रहे अविद्यमानानामपि महाभष्ये कौमुद्यां वा लभ्यमानानां ज्ञापकानां सङ्ग्रहोऽकारि। अस्मिन् शोधपत्रे नागेशभट्टकृतज्ञापकसङ्ग्रहे विद्यमानानां एओङ्, ऐऔच् इति माहेश्वरसूत्रसम्बद्धानां ज्ञापकस्थलानां विषये ताताचार्यैः ये विचाराः प्रस्तुताः तेषां समीक्षा क्रियते। तदूर्ध्वं ज्ञापकसङ्ग्रहे अविद्यमानानामपि महाभष्ये कौमुद्यां वा लभ्यमानानाम् एओङ्, ऐऔच् इति माहेश्वरसूत्रसम्बद्धानां ज्ञापकानां विषये ताताचार्याणां विचाराणां समीक्षा क्रियते ।

सङ्केतपदानि - एओङ्, ऐऔच्, ज्ञापका:, माहेश्वरसूत्राणि, महर्षिपाणिनि: ।

प्रस्तावना - पाणिनीयव्याकरणस्य सूत्रमूले तिष्ठति माहेश्वरसूत्रजालम् । महर्षिपाणिनिना महेश्वरात् प्राप्तै: चतुर्दशशब्दै: व्याकरणसूत्राणि व्यरचि । तत्र माहेश्वरसूत्राणां बहुविधै: क्रमै: संयोजिता वर्तते । महाभाष्यकारेण महर्षिपतञ्जलिना तेषां क्रमसंयोजनानां सोदाहरणं विस्तृतं च विवरणं महाभाष्ये कृतम् । तथापि केचन अंशा: अस्फुटा: येषां ज्ञानं केनचिद् सङ्केतेन भवितुमर्हति । इमे अंशा: ज्ञापका: इति कथ्यन्ते। माहेश्वरसूत्राणां सर्वाभ्य: दिग्भ्य: अवबोध:

[1] मा.सू. – ३ ।
[2] मा. सू. -४ ।

यद्यपि महाभाष्याद् भवति तथापि साङ्केतिकानां अंशानाम् अवबोधाय ज्ञापका: अवश्यम् अध्येतव्या: भवन्ति । शोधपत्रेऽस्मिन् एओङ्, ऐऔच् इति सूत्रसम्बद्धानां ज्ञापकानां ताताचार्यनिर्दिष्टानां विवृत्यनुसारं अध्ययनम् अत्र कृतं वर्तते।

उद्देश: :-

महर्षिपाणिनिना विरचिते अष्टाध्यायी इति व्याकरणशास्त्रस्य नियामकग्रन्थे सूत्राणि अतिरिच्य ये साङ्केतिका: अंशा: ज्ञापकत्वेन निर्दिष्टा: तेषु मातृकारूपेण एओङ्, ऐऔच् इति सूत्रसम्बद्धानां ज्ञापकानां ताताचार्यनिर्दिष्टानां विवृत्यनुसारं अध्ययनम् अत्र चिकिर्षते।

संशोधनपद्धति: :-

एओङ्, ऐऔच् इति माहेश्वरसूत्रसम्बद्धानां ज्ञापकानां ताताचार्यनिर्दिष्टानां विवृत्यनुसारम् अध्ययनं कर्तुं समीक्षात्मक- संशोधनपद्धते: अवलम्ब: अत्र कृतो वर्तते।

परिचय: :-

आचार्यनागेशभट्टेन विरचितं ज्ञापकसङ्ग्रहमाश्रित्य महद्भि: म. म. ना. शठकोपरामानुजताताचार्यै: विवृतिव्याख्या व्यरचि। तत्र निर्दिष्टानां एओङ्, ऐऔच् इति माहेश्वरसूत्रसम्बद्धानां ज्ञापकानाम् अध्ययनम् अत्र कृतं वर्तते। नागेशभट्टेन अनिर्दिष्टानां किन्तु महाभाष्ये कौमुद्यां वा निर्दिष्टानां तत्संबद्धानां ज्ञापकानाम् अपि अध्ययनम् अत्र कृतं वर्तते।

विवरणम् :-

ज्ञापकसङ्ग्रहमाश्रित्य महद्भि: ताताचार्यै: रचितायां विवृतिव्याख्यायां निर्दिष्टानां एओङ्, ऐऔच् इति माहेश्वरसूत्रसम्बद्धानां ज्ञापकानाम् अध्ययनम् आदौ क्रियते।

गोनौग्रहणात् ज्ञापकात् नाव्यपवृक्तस्य अवयवस्य तद्विधिरिति। महाभाष्ये एओङ् सूत्रे इदं ज्ञापकं प्रतिपादितमिति कृत्वा, अत्र नागेशेन अस्य निवेशः कृतः। तत्र आचार्याः ताताचार्याः विवृत्यां विवृण्वन्ति अस्य विषये एवं रूपेण।

उदाहरणम् - एओङ् सूत्रे भाष्ये आकारादिषु श्रूयमाणाः ये अकाररूपाः अवयवाः, ऋकारे रेफसदृशः अवयवः अथवा एकारादिषु इकाररूपाः तेषां सामान्यवर्णानाम् अकारादीनां विधीयमानानि कार्याणि प्राप्नुवन्ति न वा इति सन्देहमादाय, यदि वर्णैकदेशाः वर्णग्रहणेन

गृह्येरन् तर्हि अग्ने इन्द्रम्, वायो उदकमित्यादिस्थले 'अकः सवर्णे दीर्घः'[3] इत्यनेन सूत्रेण सवर्णदीर्घः स्यात्। एवमेव अन्यत्रापि दोषाः स्युरिति कृत्वा समाधानाय इदं ज्ञापकसङ्ग्रहोक्तं वचनं प्रतिपादितम् – नाव्यपवृक्तस्यावयवस्य तद्विधिरिति। अभिन्नमिति बुद्धौ कल्पितस्य यः अवयवः तस्य, यः पृथग्भूतावयवविषयकः विधिः तस्य प्रवृत्तिर्नभवति इति अस्यार्थः। 'गोद्व्यचोऽसङ्ख्यापरिमाणाश्वादेर्यत्'[4] इत्यस्मिन् सूत्रे कृतं गोग्रहणम्, 'नौद्व्यचष्ठन्'[5] इति सूत्रस्थं नौग्रहणं च अस्यार्थस्य ज्ञापकः इति आशयः। तथा हि – प्रथमसूत्रे गोशब्दात् द्व्यच्कशब्दाच्च तस्य निमित्तं संयोग उत्पातो वा तत्र यत् भवतीत्यर्थः। यदि गोशब्दगतम् ओकारम् अ उ इति द्विधा विभज्य ग्रहणं कर्तुं शक्येत, तर्हि गोशब्दस्यापि द्व्यच्कत्वादेव यत् प्रत्यये सिद्धे गोग्रहणं व्यर्थं सत् इदं वचनं ज्ञापयति। एवमेव नौद्व्यचः इत्यादि सूत्रे द्व्यच्कस्य नौशब्दस्य च तरतीत्यर्थे ठन् प्रत्ययः विधीयमानः, तत्र नौशब्दे वर्णद्वयकल्पितः समुदायः अस्तीत्यतः तत्रापि द्व्यच्कत्वादेव ठनि सिद्धे पुनः नौग्रहणं व्यर्थं स्यात्। तद्व्यर्थं सत् वचनमिदं ज्ञापयति यत् 'नाव्यपवृक्तस्यावयवस्य तद्विधिरिति'। तेन अग्ने इन्द्रमित्यदौ सवर्णदीर्घाशङ्का वारिता। इमे अंशाः आचार्यैः विवृत्यामुल्लिखिताः।

ज्ञापकसङ्ग्रहे अविद्यमानस्य किन्तु महाभाष्ये लभ्यमानस्य एओङ्, ऐऔच् इति माहेश्वरसूत्रसम्बद्धस्य ज्ञापकस्य विषये ताताचार्याणां विचाराणां समीक्षा अधुना क्रियते।

भाष्ये एकादेशविधायकेषु सूत्रेषु दीर्घग्रहणं कर्तव्यम् आद्गुणः दीर्घः, वृद्धिरेचि दीर्घः इत्येवम्। किमस्य प्रयोजनमिति जिज्ञासायाम् -

उदाहरणम् - खट्वा+इन्द्रः=खट्वेन्द्रः, खट्वौदिनः इत्यादौ पूर्वपरयोः स्थाने भवन् गुणवृध्यादिः द्विमात्रः एव यथा स्यात् स्थान्यनुसारेण त्रिमात्रश्चतुर्मात्रादेशो मा भूत् इत्येवं वार्तिककारेण उक्ते सति भाष्यकारः ब्रूते – दीर्घग्रहणं न कर्तव्यम्। कुतः – योगविभागादेव इष्टसिद्धेः। उपरिष्टात् योगविभागः करिष्यते। अकः सवर्णे इत्येकः योगः। अकः सवर्णे अचि एकादेशो भवति इति तस्यार्थः। दीर्घः इत्यपरः योगः, अकः सवर्णे इति एकादेशो भवन् एकः पूर्वपरयोः इत्येवं निर्दिष्टः यः सः दीर्घः द्विमात्रो भवति इत्यर्थः इति प्रत्यपादयत्। एतदुपरि पूर्वपक्षी शङ्कते, यदि योगविभागः करिष्यते तर्हि दोषः भवति। क्व ? पशुम्, विद्धम्, पचन्ति इत्यादौ। अत्र 'अमि पूर्वः'[6] इति पूर्वरूपम् एकादेशः द्विमात्रः स्यात्। येन च पशुम्

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[3] अ.सू. ६-१-१०१।

[4] अ.सू. ५-१-३९।

[5] अ.सू. ४-४-७।

[6] अ. सू. ६-१-१०७।

इत्याद्यनिष्टमापद्येत इत्याशङ्कायां समाधानमुक्तम् । अत्र अयमभिप्रायः पशुम् इत्यत्र पशु+अम् इति स्थिते पूर्वपरयोः उकार-अकारयोः स्थाने पूर्वः उकारः आदिश्यते, स च सति दीर्घग्रहणे द्विमात्रः स्यात् इति शङ्का। तत्रोच्यते, यद्यत्र द्विमात्रः आदेशः स्यात् तदा अमि पूर्वः इति सूत्रे 'एकः पूर्वपरयोः'[7] इति सूत्रेण पूर्वग्रहणमनुवर्तते। सूत्रं तु अमि इत्येव भवतु। अमि इति इयता भागेन एव इष्टसिद्धेः पुनः सूत्रे यद् पूर्वग्रहणं करोति तद् व्यर्थं, तद् व्यर्थीभूय ज्ञापयति-यत् , यथाजातीयकं पूर्वः तथाजातीयकः एव उभयोः स्थाने भवतीति। तन्नाम पूर्वस्य वर्णस्य यज्जातीयकं रूपं तज्जातीयकमेव उभयोः स्थाने आदिष्टं भवतीत्यर्थः। तथा च पशुमित्यत्र एकादेशः पूर्वजातीयः एकमात्रिकः (ह्रस्वः)एव भवतीति समाधानम् । तथा विद्धम् इत्यत्र व्यध् धातोः क्तप्रत्यये सम्प्रसारणे वि अध् त् इति स्थिते 'सम्प्रसारणाच्च'[8] इति पूर्वरूपं भवत् पूर्वरूपं द्विमात्रं स्यादिति शङ्का, अतस्तत्र समाधत्ते, आचार्यप्रवृत्तिरेव ज्ञापयति न अनेन सम्प्रसारणदीर्घः भवतीति। यदयं हलः इति उत्तरस्य सम्प्रसारणस्य दीर्घत्वं शास्ति।एकादेशे दीर्घग्रहणम् इत्यनेनैव यदि दीर्घः सर्वत्र इष्येत तर्हि 'हलः'[9] इति सूत्रम् आचार्यः न कुर्यात्। हलः इति सूत्रेण अङ्कावयवाद्धलः परस्य यत्सम्प्रसारणं तदन्तस्य दीर्घः इत्युच्यते। यदि इदानीं सः दीर्घः एकादेशे दीर्घग्रहणम् इति वार्तिकेन एव सिद्धः स्यात् तर्हि तत्सूत्रं व्यर्थं स्यात्, तद् व्यर्थीभूय ज्ञापयति यत्- सम्प्रसारणाच्च इति सूत्रेण पूर्वरूपं भवत् दीर्घात्मकं न इति। तस्मात् न दोषः इति समाहितम् । तथा डुपचष् पाके इति धातोः झिप्रत्यये अन्तादेशे पच्+अन्ति इति स्थिते 'अतो गुणे'[10] इति जायमानं पररूपं दीर्घात्मकं स्यात् येन च पचान्ति इत्यनिष्टमापद्येत इति शङ्कायामुच्यते, अतो गुणे इति सूत्रे 'एङि पररूपम्'[11] इत्यतः पररूपमित्यनुवर्तते तेन पररूपमेकादेशः भवतीति ज्ञायते। एङि पररूपमिति सूत्रे रूपग्रहणं मास्तु , एङि परः इत्येव भवतु, ततः अतो गुणे इति सूत्रे अपि परम् इत्येव अनुवर्तताम् । तदा परः यः वर्णः सः आदिष्टो भवति इति इयतां सिद्धे रूपग्रहणं यद् करोति तद् व्यर्थम्। तद् व्यर्थीभूय ज्ञापयति यत् परस्य यथाजातीयकं रूपं तथाजातीयकमुभयोः स्थाने भवतीति विवृत्तिकाराणाम् अभिप्रायः ।

ज्ञापकसङ्ग्रहे महाभाष्ये वा अविद्यमानस्य किन्तु वैयाकरणसिद्धान्तकौमुद्यां लभ्यमानस्य एओङ्, ऐऔच् इति माहेश्वरसूत्रसम्बद्धस्य ज्ञापकस्य विषये ताताचार्यैः ये विचाराः समुपस्थापिताः तेषां समीक्षा इतः परं क्रियते ।

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7 अ. सू. ६-१-८४।
8 अ. सू. ६-१-१०८।
9 अ. सू. ६-४-३।
10 अ. सू. ६-१-९७।
11 अ. सू. ६-१-९४।

'औतोऽम्शसो:'[12] इति पाणिनीयं सूत्रम् । तेन च सूत्रेण ओकारात् अम्शसो: अचि परे आकार एकदेश: स्यादिति अर्थ: उच्यते ।

उदाहरणम् –

ग्लौ इति शब्दात् अम् प्रत्यये परत: ग्लौ अम् इति स्थिते अनेन सूत्रेण औकार-आकारयो: स्थाने आकार एकादेश: प्राप्नोति इति उच्यते । ननु अस्मिन् सूत्रे स्थानित्वेन उद्दिष्ट: वर्तते ओकार: । ग्लौशब्दे च औकार: वर्तते इत्यत: स्थानिन: भेदात् कथम् आकारादेश: स्याद् इति चेत् 'औदोतो: कण्ठोष्ठम्' इति ओकारौकारयो: वर्णोच्चारणस्थानत्वेन कण्ठोष्ठस्य निर्देश: कृत:। अत: स्थानसाम्यात् ओकारेण औकारस्य ग्रहणम् एवं औकारेण ओकारस्यापि ग्रहणं भवति इत्यत: प्रकृते औकारे अपि ओकारप्रयुक्तकार्यं स्यात् इति कृत्वा अत्र आकारादेश: प्राप्नोति । अत: ज्ञापनेन प्रकृते तयो: सावर्ण्यभावं निरूपयति ग्रन्थकार:। तथा हि 'ऐऔच्' इति पृथक् सूत्रकरणात् ज्ञापकात् प्रकृते ओकरौकारयो: सावर्ण्यभाव: ज्ञाप्यते इति।यत: यदि एकार-ऐकारयो: तथा ओकार-औकारयो: परस्परं सावर्ण्यं भवति तर्हि 'ऐऔच्' इति पृथक् सूत्रमेव न कर्तव्यम्। तावता तयो: ग्रहणं भवति इति कृत्वा। प्रकृते आरम्भबलात् एदैतो: ओदौतोश्च सावर्ण्यं नास्ति इति ज्ञायते। तथा च तयो: सावर्ण्यभाव: ज्ञापित: इति कृत्वा ग्लौशब्दात् अमि प्रत्यये पुन: 'औतोऽम्शसो:' इति सूत्रेण न भवति आकारादेश: इति ग्रन्थकाराणामाशय: ।

निष्कर्ष: :-

अष्टाध्याय्यां सूत्रै: ये अंशा: प्रतिपादयितुं न शक्यन्ते ते विषया: अस्फूटतया सूत्रस्थेन लिङ्गेन ज्ञापकरूपेण उपस्थापिता: महर्षिपाणिनिना। तेषाम् अध्ययनं विना समग्रं शास्त्राध्ययनं नैव भवितुमर्हति। अत: ज्ञापकानाम् अध्ययनम् अत्यन्तं महत्त्वपूर्णं भवति । एओङ्, ऐऔच् इति माहेश्वरसूत्रे यथा पाणिनीयसूत्राणां कृते उपकारके तथा तदतिरिच्य अन्यानपि साङ्केतिकान् अंशान् ज्ञापयत: । महद्भि: ताताचार्यै: तेषां सोदाहरणं विवरणं कृतम् । शोधपत्रेऽस्मिन् तेषामेव समीक्षणं कृतं वर्तते । एतेन ज्ञायते यद् माहेश्वरसूत्राणि पाणिनीयसूत्राणि वा न् केवलम् एकया दिशा अध्येतव्यानि अपि तु बाहुभि: अङ्गै: अध्येतव्यानि भवन्ति । तेनैव समग्रमपि शास्त्राध्ययनं भवितुमर्हति। ताताचार्याणां भाषा अतीव सरला, सुगमा च भवति येन तै: यद् प्रतिपादयितुम् इष्टं तद् अध्येतृभ्य: अवश्यमेव अवगम्यते ।तै: ज्ञापकानां ललितविवरणपूर्वकं यद् विवृतिव्याख्यानं कृतं तत्र सूत्राणां पाणिनीयक्रम: एव अनुसृत:,

[12] अ.सू. ६-१-९३ ।

उदाहरणानि अपि वैयाकरणसिद्धान्तकौमुदीगतान्येव स्वीकृतानि येन ततद्विषयस्य अवबोधो भवतीति ताताचार्याणां वैशिष्ट्यम् ।

सन्दर्भः - १. मा. सू. – माहेश्वरसूत्रम्

२. अ. सू. - अष्टाध्यायी-सूत्रपाठः

सन्दर्ग्रन्थसूची :-

१.	ज्ञापकसङ्ग्रहः (म.म.श्रीरामानुजताताचार्यविवृतिसमेतः)	नागेशभट्टः सम्पादकः - म.म.श्रीरामानुजताताचार्यः, २००२ केन्द्रिय-संस्कृत-विश्वविद्यालयः, तिरुपतिः
२.	परिभाषेन्दुशेखरः (मराठीभाषान्तरसहितः)	नागेशभट्टः भाषांतरकर्ता – रा. ब. वाडेगावकर, नागपूर
३.	परिभाषेन्दुशेखरः ('सुबोधिनी' हिंदी व्याख्ययोपेतः)	नागेशभट्टः व्याख्याकारः - आचार्यः विश्वनाथमिश्रः चौखंबा सुरभारती प्रकाशन, वाराणसी
४.	व्याकरणमहाभाष्यम् ('ज्योत्स्ना' समुद्भाषितम्)	महर्षिः पतञ्जलिः, डॉ. हरीनिरायणः तिवारी चौखंबा सुरभारती प्रकाशन, वाराणसी
५.	वैयाकरणसिद्धान्तकौमुदी (बालमनोरमासहिता दीपिकाख्यव्याख्ययोपेता च)	भट्टोजिदीक्षितः, गोपालदत्त-पाण्डेयः, चौखंबा सुरभारती प्रकाशन, वाराणसी
६.	संस्कृत व्याकरणशास्त्र का इतिहास	युधिष्ठिरः मीमांसकः श्यामलाल कपूर ट्रस्ट, सनिपात, हरियाणा

मेघदूत' में प्राकृतिक–संवेदनशीलता

डा॰ विषाल भारद्वाज

मनुष्य तथा प्रकृति के अन्तःसम्बन्ध को लेकर संस्कृत साहित्य वैदिक काल से ही संवेदनषील रहा है। वैदिक ऋषियों ने जहां प्राकृतिक शक्तियों की देवता रूप में वन्दना तथा स्तुति की है, वहीं संस्कृत कवियों ने इन प्राकृतिक शक्तियों की मानवीय जीवन में अनिवार्यता तथा इनके महत्त्व को अपनी कृतियों के माध्यम से अभिव्यक्त करने के किसी भी अवसर का परित्याग नहीं किया है।

महाकवि कालिदास की प्राकृतिक संवेदनषीलता की बात करें तो 'अभिज्ञानषाकुन्तलम्' नाटक में शकुन्तला का पेड़–पौधों को अपना भाई मानना[1], पौधों के सिंचन से पूर्व स्वयं जल ग्रहण न करना तथा पुष्प प्रसूति को एक उत्सव के समान मनाना[2], 'कुमारसम्भवम्' महाकाव्य में माता पार्वती द्वारा वृक्ष का पुत्र समान पालन करना[3], विष वृक्ष को भी न काटने की बात करना[4] आदि कथन महाकवि कालिदास के प्रकृति–प्रेम को प्रकट करते हैं।

कुबेर के शापवष अपनी प्रियतमा से दूर रामगिरि (चित्रकूट) पर्वत पर निवास कर रहे यक्ष द्वारा अपनी पत्नी को ढांढस बंधाने तथा अपना कुषल समाचार भेजने हेतु सन्देषवाहक के रूप में मेघ का चयन करना ही महाकवि कालिदास की प्राकृतिक संवेदनषीनता का परिचायक है। इन्हीं मेघों को ऋग्वेद में पर्जन्य देवता के नाम से जाना जाता है। मेघ निर्माण के लिये आवष्यक तत्त्वों में महाकवि कालिदास ने धुयें, अग्नि, जल तथा वायु का नामोल्लेख किया है –

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1 ''न केवलं तातनियोग एव, अस्ति मे सोदरस्नेहोऽप्येतेषु।'' अभिज्ञानषाकुन्तलम् , प्रथम अंक

2 पातुं न प्रथमं व्यवस्यति जलं युष्मास्वपीतेषु या
नादत्ते प्रियमण्डनापि भवतां स्नेहेन या पल्लवम्।
आद्ये वः कुसुमप्रसूतिसमये यस्या भवत्युत्सवः.....।।
अभिज्ञानषाकुन्तलम् , 4/9

3 ''... गुहोऽपि येषां प्रथमाप्तजन्मनां न पुत्रवात्सल्यमपाकरिष्यति।।''
कुमारसम्भवम् , 5/14

4 ''...विषवृक्षोऽपि संवर्ध्य स्वयं छेत्तुमसाम्प्रतम्।।'' कुमारसम्भवम् , 2/55

"धूमज्योतिः सलिलमरुतां सन्निपातः क्व मेघः ....।।"[5]

स्त्रियों के बालों को सुगन्धित करने वाले अगर की धूप के धुयें से मेघ के शरीर–वृद्धि का वर्णन भी मेघदूत काव्य में किया गया है –

"जालोद्गीर्णैरुपचितवपुः केशसंस्कारधूपैर्बन्धुप्रीत्या ....।।"[6]

'पुष्कर' तथा 'आवर्त्तक' नामक मेघों के दो प्रसिद्ध तथा उच्च कुलों का उल्लेख कवि ने करते हुये इन मेघों को इन्द्र के दूत तथा अपनी इच्छानुसार रूप धारण करने वाला बताया है –

"जातं वंशे भुवनविदिते पुष्करावर्त्तकानां
जानामि त्वां प्रकृतिपुरुषं कामरूपं मघोनः ..।।"[7]

इन्द्रधनुष से सुसज्जित सांवले मेघ के शरीर की तुलना भगवान् श्रीकृष्ण से करते हुये मेघ के आगमन को ऐसे प्रतिपादित किया गया है मानो मोरमुकुट पहने तथा ग्वाले का वेष धारण किये हुये
स्वयं श्रीकृष्ण जी उपस्थित हो गये हों –

"...येन श्यामं वपुरतितरां कान्तिमापत्स्यते ते
बर्हेणेव स्फुरितरुचिना गोपवेषस्य विष्णोः।।"[8]

सबकी पालक पृथ्वी, मोर आदि पक्षी मेघों की अत्यन्त उत्सुकतापूर्वक प्रतीक्षा करते हैं। महाकवि कालिदास ने मेघों का महत्त्व बताते हुये इन्हें सांसारिक तपे हुये प्राणियों को ठण्डक देने वाला प्रतिपादित किया है –

"सन्तप्तानां त्वमसि शरणं तत्पयोद! ......।।"[9]

वायु मेघों को धीरे–धीरे आगे बढ़ने के लिये प्रेरित करता है। जल बरसा लेने पर बादलों की देह का भारीपन दूर हो जाने से उनकी गति बढ़ जाती है तथा जल से परिपूर्ण होने पर बादलों की देह

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5 मेघदूत, 1/5
6 मेघदूत, 1/36
7 मेघदूत, 1/6
8 मेघदूत, 1/15
9 मेघदूत, 1/7

भारी हो जाती है तथा वायु भी उसको इधर–उधर उड़ाने में सक्षम नहीं हो पाता –

''मन्दं मन्दं नुदति पवनश्चानुकूलो यथा....।''[10]
''स्थित्वा तस्मिन्वनचरवधूभुक्तकुंजे मुहूर्तं
तोयोत्सर्गद्रुततरगतिस्तत्परं वर्त्म तीर्णः।...''[11]
''...अन्तःसारं घन! तुलयितुं नानिलः शक्ष्यति
त्वां रिक्तः सर्वो भवति हि लघुः पूर्णता गौरवाय।।''[12]

मेघों द्वारा जल बरसा देने पर उनकी तृप्ति के प्रति भी महाकवि कालिदास अत्यन्त संवेदनषील हैं। यक्ष के माध्यम से वे मेघ से कहते हैं कि मार्ग में वह जब थकने लगे तथा जल की कमी से दुबला होने लगे तो झरनों का हल्का–हल्का जल पीते हुये आगे बढ़ता चले –

''...खिन्नः खिन्नः शिखरिषु पदं न्यस्य गन्तासि
यत्र क्षीणः क्षीणः परिलघु पयः स्रोतसां चोपभुज्य।।''[13]

एक अन्यत्र स्थल पर जल बरसा चुकने के पष्चात् मेघ को जंगली हाथियों के सुगन्धित मद से सुवासित तथा जामुन के कुंजों में बहता हुआ रेवा (नर्मदा नदी) का जल पीकर आगे बढ़ने की बात कही गई है –

''तस्यास्तिक्तैर्वनगजमदैर्वासितं वान्तवृष्टि–
जम्बूकुंजप्रतिहतरयं तोयमादाय गच्छेः।...''[14]

इसके अतिरिक्त मेघ को निर्विन्ध्या नदी[15], गम्भीरा नदी[16] (1/45), गंगा जी[17] तथा मानसरोवर[18] से जल पीने का कथन भी मेघदूत में उपलब्ध है।

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10 मेघदूत, 1/10
11 मेघदूत, 1/20
12 मेघदूत, 1/21
13 मेघदूत, 1/12
14 मेघदूत, 1/21
15 मेघदूत, 1/30
16 मेघदूत, 1/45
17 मेघदूत, 1/55

अथर्ववेद में धरती को माता तथा पर्जन्य (मेघ) को पिता कह कर सम्बोधित किया गया है –

''..... माता भूमिः पुत्रो अहं पृथिव्याः।
पर्जन्यः पिता स उ नः पिपर्तु।।''[19]

एक अन्यत्र स्थल पर पृथ्वी के हृदय का ऊपर द्युलोक में अवस्थित होना सम्भवतः इस बात की ओर संकेत करता है कि पर्जन्य देवता ही पृथ्वी का हृदय है क्योंकि मेघों के जल बरसाने पर ही हवायें चलती हैं, बिजलियां गिरती हैं, वनस्पतियां अंकुरित होती हैं तथा पृथ्वी संसार का पालन–पोषण करने में समर्थ हो पाती है –

''...यस्या हृदयं परमे व्योऽमन्त्सत्येनावृतममृतं पृथिव्याः।...''[20]
''प्र वाता वान्ति पतयन्ति विद्युत उदोषधीर्जिहते पिन्वते स्वः।
इरा विश्वस्मै भुवनाय जायते यत्पर्जन्यः पृथिवीं रेतसावति।।''[21]

उपर्युक्त वैदिक कथन का अनुमोदन करते हुये मेघदूत में महाकवि कालिदास का कहना है कि मेघों के गर्जन से कुकुरमुत्ते निकल आते हैं तथा धरती उपजाऊ हो जाती है, बलाकायें यह निष्चित कर लेती हैं कि उनके गर्भधारण करने का समय आ गया है तथा मोर भी अपनी आंखों में आनन्द के आंसू भरकर अपनी कूक से मेघों का स्वागत करते हैं –

''कर्तुं यच्च प्रभवति महीमुच्छिलीन्ध्रामवन्ध्यां
तच्छ्रुत्वा ते श्रवणसुभगं गर्जितं मानसोत्काः।...''[22]
''...गर्भाधानक्षणपरिचयान्नूनमाबद्धमालाः
सेविष्यन्ते नयनसुभगं खे भवन्ति बलाकाः।।''[23]
''...शुक्लापांगैः सजलनयनैः स्वागती–
कृत्य केकाः प्रत्युद्यातः कथमपि.....।।''[24]

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18 मेघदूत, 1/66
19 अथर्ववेद, 12/1/12
20 अथर्ववेद, 12/1/8
21 ऋग्वेद, 5/83/4
22 मेघदूत, 1/11
23 मेघदूत, 1/10

महाकवि कालिदास का कहना है कि कृषि का होना अथवा न होना एकमात्र मेघों के हाथ में था। इसलिये किसानों की भोली–भाली स्त्रियां इन मेघों की ओर अत्यन्त प्रेमपूर्वक देखती थीं। यक्ष मेघों को कहता है कि वे वहां किसी उच्च प्रदेष के खेतों पर अवष्य बरस जायें जहां पर अभी जोते होने के कारण सोंधी–सोंधी सुगन्धि निकल रही हो –

''त्वय्यायत्तं कृषिफलमिति भ्रूविलासानभिज्ञैः
प्रीतिस्निग्धैर्जनपदवधूलोचनैः पीयमानः।
सद्यः सीरोत्कषणसुरभि क्षेत्रमारुह्य मालं
किंचित्पश्चाद् व्रज लघुगतिर्भूय एवोत्तरेण।।''[25]

वन संरक्षण के प्रति अपनी जागरूकता को अभिव्यक्त करते हुये महाकवि कालिदास का यक्ष के माध्यम से मेघों को कहना है कि वे जल बरसाकर वन में लगी अग्नि को अवष्य बुझायें, क्योंकि यदि सच्चे मन से क्षुद्रजनों का भी उपकार किया जाये तो वे अपनी भलाई करने वालों का आदर करने में देर नहीं लगाते, फिर जो (वन) इतना उच्च है, उसका तो कहना ही क्या –

''त्वामासारप्रशमितवनोपप्लवं साधु मूर्ध्ना
वक्ष्यत्यध्वश्रमपरिगतं सानुमानाम्रकूटः।
न क्षुद्रोऽपि प्रथमसुकृतापक्षया संश्रयाय प्राप्ते
मित्रे भवति विमुखः किं पुनर्यस्तथोच्चैः।।''[26]

इसी भाव को पुनः प्रकट करते हुये मेघों से आम्रकूट पर्वत पर पहुंचकर जल बरसाकर उसके जंगलों में गर्मी में लगी आग को बुझाने की बात कही गयी है। साथ ही कहा गया है कि यदि श्रद्धा–भक्ति से बड़ों का उपकार किया जाये तो वे अपने ऊपर उपकार करने वाले का आदर करने में देरी नहीं लगाते –

''अध्वक्लान्तं प्रतिमुखगतं सानुमानाम्रकूटस्तुङ्गेन
त्वां जलद! शिरसा वक्ष्यति श्लाघ्यमानः।

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24 मेघदूत, 1/24
25 मेघदूत, 1/16
26 मेघदूत, 1/17

आसारेण त्वमपि शमयेस्तस्य नैदाघमग्निः
सद्भावार्द्रः फलति न चिरेणोपकारो महत्सु।।''[27]

एक अन्यत्र स्थल पर यक्ष मेघ को सम्बोधित करते हुये कहता है कि अन्धड़ चलने पर देवदार वृक्षों के आपस में रगड़ लगने से जब वन में आग लग जाये तथा उसकी उड़ती हुईं चिंगारियां चमरीगाय के लम्बे–लम्बे रोयें जलाने लगें, तब वह धुंआधार पानी बरसा कर उसे बुझा दे, क्योंकि लोगों के पास जो कुछ भी रहता है, वह दीन–दुःखियों का दुःख मिटाने के लिये होता है –

''तं चेद्वायौ सरति सरलस्कन्धसङ्घट्टजन्मा
बाधेतोल्काक्षपितचमरीबालभारो दवाग्निः।
अर्हस्येनं शमयितुमलं वारिधारासहस्रैरापन्नार्ति–
प्रशमनफलाः सम्पदो ह्युत्तमानाम्।।''[28]

महाकवि कालिदास इस तथ्य के प्रति अत्यन्त संवेदनषील हैं कि नदियां सदैव जल से परिपूर्ण होकर बहती रहें। अतः वे मेघ से कहते हैं कि निर्विन्ध्या नदी की धारा उसके बिछोह में चोटी की भान्ति पतली हो गयी होगी और तीर के वृक्षों से पीले पत्ते गिरने के कारण उसका रंग भी पीला से हो गया होगा। हे प्रभावषाली मेघ! इस प्रकार अपने वियोग की दषा दिखलाकर वह यही बता रही होगी कि वह तुम्हारे वियोग में सूखी जा रही है। अतः मेघ ऐसा उपाय करे कि जिससे उस बेचारी नदी का दुबलापन दूर हो जाये –

''वेणीभूतप्रतनुसलिलाऽसावतीतस्य सिन्धुः
पाण्डुच्छाया तटरुहतरुभ्रंशिभिर्जीर्णपर्णैः।
सौभाग्यं ते सुभग! विरहावस्थ्या व्यंजयन्ती
कार्श्यं येन त्यजति विधिना स त्वयैवोपपाद्यः।।''[29]

महाकवि कालिदास का मानना है कि मेघ द्वारा जल बरसाने पर पृथ्वी आनन्द की सांस लेती है तथा वायु के चलने से वन में गूलर पकने

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27 मेघदूत, 1/19

28 मेघदूत, 1/57

29 मेघदूत, 1/31

लगते हैं। इस कथन से महाकवि कालिदास की प्रकृति के प्रति संवेदनषीलता प्रकट होती है –

''त्वन्निष्यन्दोच्छ्वसितवसुधागन्धसम्पर्करम्यः
स्रोतोरन्ध्रध्वनितसुभगं दन्तिभिः पीयमानः।
नीचैर्वास्यत्युपजिगमिषोर्देवपूर्वं गिरिं ते
शीतो वायुः परिणमयिता काननोदुम्बराणाम्।।''[30]

महाकवि कालिदास प्राकृतिक तत्त्वों के साथ पारिवारिक सम्बन्ध बनाने के पक्षधर हैं। जब मनुष्य प्राकृतिक तत्त्वों के साथ एक सम्बन्ध स्थापित कर लेगा, तब इन प्राकृतिक तत्त्वों के प्रदूषण तथा विनाष का सवाल ही उत्पन्न नहीं होगा। मेघदूत में भी यक्ष मेघ को कहता है कि उसकी पत्नी ने घर में एक कल्पवृक्ष लगा रखा है, जिसका पालन–पोषण उसने पुत्र के समान किया है –

''तत्रागारं धनपतिगृहानुत्तरेणास्मदीयं
दूराल्लक्ष्यं सुरपतिधनुश्चारुणा तोरणेन।
यस्योपान्ते कृतकतनयः कान्तया वद्धितो
मे हस्तप्राप्यस्तबकनमितो बालमन्दारवृक्षः।।''[31]

यदि कोई व्यक्ति प्राकृतिक संसाधनों को हानि पहुंचाता है तो प्रकृति उसे भयभीत करे, यह मान्यता है महाकवि कालिदास की। यक्ष मेघ से कहता है कि कैलास पर्वत पर अनेक अप्सरायें अपने नागजटित कंगनों की नोक चुभाकर उसके शरीर से जलधारायें निकाल देंगी तथा मेघ के फुहारे का घर बना डालेंगी। उस समय यदि वे अप्सरायें अपने गर्म शरीरों को ठण्डक मिलने के कारण मेघ को न छोड़ें तो उन खिलवाड़ी देवांगनाओं से छुटकारा प्राप्त करने के लिये कान फाड़ने वाला भीषण गर्जन करके उन्हें डरा दे –

''तत्रावश्यं वलयकुलिशोद्घट्टोद्गीर्णतोयं
नेष्यन्ति त्वां सुरयुवतयो यन्त्रधारागृहत्वम्।
ताभ्यो मोक्षस्तव यदि सखे घर्मलब्धस्य न
स्यात्क्रीडालोलाः श्रवणपरुषैर्गर्जितैर्भीषयेस्ताः।।''[32]

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30 मेघदूत, 1/46

31 मेघदूत, 2/15

32 मेघदूत, 1/65

उपर्युक्त विवरण से स्पष्ट है कि महाकवि कालिदास ने गीतिकाव्य 'मेघदूत' में जिस सुन्दरता
से प्राकृतिक संवेदनशीलता को अभिव्यक्त किया है, वह महाकवि कालिदास के प्रकृति प्रेम का परिचायक है।

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Manifestations of "Chanakya Neeti" in David Malouf's "An Imaginary Life"

Suriya Rajagopalan
T.S. Ramesh

Abstract

One undergoes a lot a pleasure and pain in life through one's journey from birth to death. Each and every individual wish pleasure and shuns pain and suffering. Therefore, which is the right way (Dharma) to approach life with a positive attitude? Renowned philosopher and teacher, Chanakya in his "Chanakya Neeti" propounds that it is essential to impart an individual with all practical facets of life. David Malouf, a prominent Australian writer give shape in his fiction "An Imaginary Life" to the Roman poet Ovid's life in exile by taking hints from Ovid's own works such as Fasti, Tristia and Metamorphoses. Malouf also discusses about aspects such as language, culture and tradition. This paper tries to analyse the aspects of Chanakya Neethi in the life of Ovid, through his journey towards Metamorphosis.

Key Words: *Dharma, Metamorphosis, language, culture, relegation*

Introduction

Chalaa Laxmishchalaah Praanaashchale Jeevitmandire.
Chalaachale cha Sansaare Dharma Eko Hi Nishchalah.

- Chanakya Neeti

An Imaginary Life is a fiction by Australian writer David Malouf. In this he outlines the life of Roman poet Ovid after his relegation to Tomis. Ovid leads a hedonistic life in Rome under the regime of emperor Augustus. His indecent poems regarding court-life of the nobles leads to his relegation to Tomis located at the outskirts of Rome. It is fate that makes a king a beggar and beggar a king or a pauper a rich man and vice versa. Chanakya articulates this thought when he opines,

Ranka Karoti Raajaanam Rajaanam Rankmev Cha. Dhaninam Nirdhanam Chaiv Nirdhanam Dhaninam vidhih.

Though Malouf does not mention about Australia directly in this fiction, Ovid's struggle to adapt to the 'native' language and culture of the villagers is analogous to the white settler's struggle to adapt to the Australian Aboriginal culture, though it has a negative impact. Ovid's life in Tomis and his death remains a mystery till today. This unknown fact gives the possibility to bridge the gap between history and fiction. Malouf bridges this gap through his fiction taking hints from the poet's own compositions such as *Fasti* and *Tristia*.

1. Initial Stages of Relegation

1.1 Alienation & Suffering

Svayam Karma Karottyaattamaa Svayam Tattphalamashnute Svayam Bhramati Sansaare Svayam Tasmaaddvimuchchayate.

According to Chanakya, one is free to act according to one's will. But one must be ready to face the consequences of one's actions; be it good or bad. Thus, one's liberation from the cycle of birth and death is under one's control. As a consequence of writing a poem regarding court life, Tomis is in exile to Tomis, located in the outermost realm of the Roman empire. According to Ovid, his initial years in Tomis as something terrible that cannot be described. Rome is much advanced in civilization, and being one of the three canonical poets along with Horace and Virgil, he is extremely popular and enjoys certain privileges. In Tomis, he is placed under the care of the village headman, Ryzak who according to Ovid might even kill him as per the emperor's order.

1.2 Acceptance & Personal Growth

Janmajanmani Chaabhyastam Daanmaddhyayan Taphah.
Tenaivaabhyaasyagen Dehi Vaabhyaste.

According to Chanakya, be it capacity to learn, do penance or to dole out alms, it is only after constant practice, one can master the art. Ovid considers the villagers as primitive and barbarous. He

does not understand the "native' language of the villagers. It is through language one perceives and understand things. In part VI – Language and culture of the applied domain, *The Routledge handbook of language and culture,* the postmodernist view of language is presented in the following lines "Language is a social semiotic that both expresses and constructs emergent thoughts, a process in which identities are constructed through repeated subject positionings according to the demands of the situation" (Sharifian 2015). Ovid prepares his mind to accept things as it is when he looks at a poppy seed in Tomis for the first time. He wonders at the interconnectedness of elements in Nature and remarks "What else is death but the refusal to grow and suffer change?'' (Malouf 1999)

1.2 Language & Nature

Prattutthaanam cha Yuddham cha Samvibhaagashcha Bandhushu

"Learn from the cock the following four things: getting up at the right time, fighting bitterly, making your brothers flee and usurping their share also!" (Chaturvedi 2013). It is only through self-preservation; one can accustom to all the hardships of life. Ovid gradually learns the villager's native language. Their language, perception and expression are direct and wild like the extreme weather conditions in their village. Their life as well as language and culture is attuned to Nature. They cultivate in summer and hibernate in winter. Latin Ovid opines, because of the socio-cultural and political influence, divides the people. In the later part of the fiction, Ovid befriends a ferry boy who teaches him the unstructured 'true language' of being one with Nature.

2. Process of Transformation

2.1 Culture & Nature

One's childhood experience leaves a deep impression in one's memory and shapes the character of an individual. Though he is an urban poet, he spends his childhood in his father's rural farmland.

He develops friendship with a child in his imagination and communicates with him in a strange language. He considers that the child should be the one whom the villagers considers as a werewolf that changes its form in moonlight. As Ovid grows older, the child disappears and he forgets the language. In the later part of the fiction, when he meets the ferry boy in the forest, he associates him with the child he met in his childhood. He thinks that what has gone has come again to complete life's circle. The circle symbolises the cultural and linguistic boundaries that separates and unifies human beings. It is human being greed that is the dark force that separates and subjugates each other and destroys peace. It is compassion that unifies people and Nature

Shaantitullyam Tapo Naasti Na Santoshaatparamsukham. Na Trishnayaaparo Vyaadhirnacha Dharmo Dayaaparah. No penance is greater than the one done for maintaining peace, no happiness is better than the one received from satisfaction, no disease is more damaging than greed and no Dharma is better than the one having compassion for all.

Yasya Chittam Draveebhootam Kripayaa Sarvajantushu. Tasya Gyanen Mokshena Kim Jataa Bhasmalepanaih. He, whose heart is full of compassion for all beings, does not need to seek any other knowledge, or Moksha (liberation) or care for rubbing ash all over his body (like the celebrated hermits). (Chaturvedi 2013)

2.1 Frivolity & Practicality

According to David C Funder, "Personality can be defined as an individual's characteristic patterns of thought, emotion, and behaviour, together with the psychological mechanisms – hidden or not – behind those patterns" (Funder 2007). Chankya says that people who crave for materialistic and physic pleasures, can never taste the nector of peace and happiness. He writes,

Yattsukham Shaantireva Cha.Na Cha

Taddhanlubddhaanaamitashchetashch Dhaavatam.

Ovid's frivolous lifestyle as a *metropolitan poet* makes him difficult to adapt to the tough and harsh environment. He hates villagers' extreme value to utility and lacking sense of aesthetics. He plants a garden at home, which Ryzak's daughter-in-law and the village women consider a waste of time.

2.3 Destiny & Identity:

Yathaa Dhenu Sahastreshu Vattso Gachhati Maatram.
Tathaa Yachcha Kritam Karma Kartaaramanugachchati.

According to Chanakya, one cannot escape from the consequences of one's action. Like a calf, that find his mother-calf amongst thousands of cows, one's karma will have an effect upon that individual. Ovid performs the rituals for the dead soldiers along with the village men. He is thoughtful of his brother's death. Among them Ovid's brother is more responsible. He regrets his death as his misfortune. Ovid shuns his ancestral position and becomes a poet against his father's will. So, he does not welcome Ovid idea to become a poet. He thinks Ovid writing verse as useless. In his work *Tristia*, Ovid mentions about his state of writing verse and his father's opinion in the following lines

"saepe pater dixit 'studium quid inutile temptas? Maeonides2 nullas ipse reliquit opes'". (Tristia 4.10.21–22)

Translation

My father often said, 'Why try a useless Vocation? Even Homer left no wealth'.

Conclusion

Though, Ovid becomes a poet against his father's wish, destiny brings him back to his traditional position as a warrior. In chanakya's words, it is one's destiny that guides one's action.

Taadrishee Jaayte Buddhivaryavsaayoapi Taadrishah. Sahaayaasstaadrishaah Eva Yaadrishee Bhavitavyataa.

Ovid guards Tomis along with the villagers from the raiders. Taking Ryzak and the villagers help Ovid captures the ferry boy

who he meets in the forest and brings him to Ryzak's home. He taches him the language of the villagers which indicates that he has accepted his life and culture of Tomis. But the villagers consider the ferry boy as dark force. Ovid in order to protect the ferry boy and his own self, leaves Tomis.

Ovid, without even informing Ryzak's family members, crosses River Ister along with the ferry boy and reaches the wilderness. The crossing of the river symbolizes transformation from one phase of life to another and this transformation helps him approach life with a positive attitude. In the wilderness, Ovid learns the '*true language*' from the ferry boy. The ferry boy takes the form of the bird and imitates it while communicating with the birds. Ovid understands that one has to find oneself with the Nature in order to truly comprehend the complexity of Nature and belief in God. A similar thought is articulated by Chanakya when he opines,

Pushpe Gandham Tile Tailam Kaashthe Vahannih Payoghritam.
Ikshau Gudam Tathaa Dehe Pashyaattmanam Vivekatah.

God dwells in our bodies, life fragrance in flowers, oil in oil seeds, fire in wood, ghee in milk, jaggery in the sugarcane. The wise should understand this. Na Devo Viddyate Kaashthe Na Paashaane Na Mrinnyamaye. Bhave Hee Viddyate Devastsmaad Bhaavo Hee Kaaranam.

God doesn't dwell in the wooden, stony or earthen idols. His abode is in our feelings, our thoughts. (Chathurvedi 2013)

Ovid lies down on the earth and observes the child. He surrender's himself to the earth, he feels the warmth of the land and sunlight and attains Metamorphoses as he write "I have taken my last step, though he does not know it yet, as he moves away as usual to forage for our evening meal. From here I **ascend**, or lower myself, grain by grain, into the **hands of the gods**." (Malouf 1999)

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Beyond Smoke and Fire: Towards Developing New Tools For Teaching *Anumāna*

R. Venkata Raghavan[1]

Abstract

This paper presents a few novel teaching tools for teaching *Anumāna*. A major difference between teaching Greek Logic (or Modern Logic) and *Anumāna* is that there are several teaching tools, in the form of examples and practice problems, for the former. On the other hand, for teaching *Anumāna*, the same traditional examples are being used *ad nauseam*. This presents a major problem in teaching *Anumāna* especially to a contemporary audience and also to non-*darśana*/non-philosophy students. There is a need for more relatable examples and problems so that students can analyse and evaluate an *Anumāna* just as they do so when learning Greek or Modern Logic. This will help them acquire greater clarity about the concepts involved in *Anumāna*. Further, with growing interest in Indian Knowledge Traditions and with Philosophy electives being offered at school level, it is necessary to develop innovative teaching tools which can cater to such needs. This paper hopes to be a step in that direction.

Keywords: Anumana, Logic, Vyapti, Philosophy teaching

Introduction

This paper aims to be a contribution to philosophy teaching (or *darśana*[2] teaching) rather than a philosophical paper. It is

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motivated by the following two avenues open to graduates of Philosophy.

Firstly, there is now an increasing interest in the Indian Knowledge Traditions and attempts are being made to introduce them at the school level. The All India Council for Technical Education (under the Ministry of Education) has also launched a new cell called Indian Knowledge System[3] to preserve and promote research in traditional disciplines. The National Education Policy 2020 (NEP) also mentions the inclusion of 'knowledge of India' in school curriculum. It adds that "An engaging course on Indian Knowledge Systems will also be available to students in secondary school as an elective" (NEP p.16). The model examples and problems suggested in this paper will help in the development of suitable study material for such courses. Secondly, with a spurt of liberal arts universities opening up in the country (and also with the increase of IITs) Philosophy graduates must prepare for the possibility that they will be teaching non-philosophy students (students whose major is not Philosophy).

For both these reasons there is a need to develop new tools for teaching Indian Philosophy in general. One of the important tools that a teacher uses in the class are examples and exercises. Neither the school student nor the student majoring in a non-philosophy discipline may appreciate or even understand traditional examples used to teach Indian Philosophy and there are hardly any exercise books available at the disposal of the teacher at that level.

This paper attempts to fill this gap by focusing on the topic *Anumāna* and proposes certain novel examples and model exercises which can be used while teaching students. A major

2 The word 'philosophy' is used to refer to both Philosophy and *Darśana*. The author is aware of the conceptual and methodological differences between the two and does this only for the sake of ease of reading.

3 Their page can be accessed at https://iksindia.org/

difference between teaching Greek or Modern Logic and *Anumāna* is that there are several teaching tools, in the form of examples and practice problems, for the former. On the other hand, for teaching *Anumāna*, the same traditional examples are being used *ad nauseam.* In our experience[4] of teaching *Anumāna*, the example of smoke-and-fire is so pervasive that after the topic has been taught, if a student is asked "What is *anumāna?*" they are very likely to just say "smoke and fire" rather than explaining it conceptually!

The Class XI textbook for Philosophy (Bhatt, 2011) demonstrates the real need for developing such exercises. We would like to state categorically that the intention in taking this book as an example is only to save ourselves from the possible charge of arguing against a straw man or of filling a need which does not exist. It will be noticed that in general there is a theoretical bent to the exercise problems given at the end of the chapter. However, relatively, the chapters on Greek Logic and Modern Logic (Unit 7, 8, 9) are ably aided by several practice problems. On the other hand, the chapter of *Anumāna* (Unit 10) is effectively bereft of this advantage. Even when the examples are used, they are the traditional ones. This has two undesirable side-effects. Firstly, the students, because of not being able to relate to these examples, may not understand the concept sufficiently. Secondly, since only traditional examples are given, students may think that this model of inference is only of historical value and may not see its current relevance. This, in turn, prompts the student to ask the question which many teachers dread to hear "Why should I learn this?"

It is not only this pragmatic gap which the current paper wishes to fill. We contend that the ability to generate new examples is a testament to how well one has understood a concept. Further, it also helps us to understand the limits of a particular

4 I am deeply indebted to Dr. K E Gopala Desikan with whom I co-taught the course *Logic and Argumentation* and co-developed these examples.

concept (i.e. if we are unable to give a variety of examples, it is indicative that the theory has limited applicability). With *anumāna* particularly, the additional advantage is that since this inference pattern is very frequent, almost ubiquitous, in all pre-modern philosophical literature in Sanskrit irrespective of the *śāstra*, a good grasp of *anumāna* will help the students pursuing higher studies in *Vedānta* or *Mīmāṃsā*, *Vyākaraṇa* or *Alaṅkāraśāstra*.

With this brief background, we would now like to present certain model exercises which can be used to teach *Anumāna*.

Model Problems For Teaching *Anumāna*

The key concepts involved in *Anumāna* are the following: *Hetu*, *Sādhya*, *Pakṣa*, *Vyāpti* and *Hetvābhāsa* (which is useful in evaluating an *Anumāna*). The following model problems and examples have been designed to help the student understand the above concepts in a step-by-step manner. Firstly, the student should become familiar with the basic components of an *anumāna* which are *hetu*, *pakṣa* and *sādhya*. Analogous to how students studying Aristotelean syllogism are given exercises to identify the middle term, major term and minor term, teachers can give exercises to identify the *hetu*, *pakṣa* and *sādhya* by using the following examples:

Model Problem 1: Identify *Hetu*, *Pakṣa* and *Sādhya*

1. Since the product is a convenience product, our pricing should be low.
2. X occupies space because of being in time.
3. A triangle is a polygon since it is a 3-sided closed figure
4. Oh don't worry! Covid-19 cannot survive in India because of our tropical climate.
5. As we see, people are consuming more rice during lockdown inspite of its increasing prices. This shows that it is a giffen good.

6. Look at that open drain! No wonder we had an outbreak of dengue here.

Note that at this point we don't have to worry about whether it is a good *anumāna* or not. Students can also be given problem of the converse nature. That is, provide the *pakṣa*, *sādhya* and *hetu* and ask them to construct the *anumāna*. For example:

Model Problem 2: Formulate the *Anumāna* using the following as *hetu, pakṣa* and *sādhya*

1. *Pakṣa*: Chemical 'X', *Sādhya*: Acidic , *Hetu*: Turns blue litmus red
2. *Pakṣa*: Light, *Sādhya*: Wave, *Hetu*: produces inference patterns
3. *Pakṣa*: Human beings, *Sādhya*: Mammals, *Hetu*: have vertebrate
4. *Pakṣa*: Airavata[5], *Sadhya*: conceivable, *Hetu*: possible

Once the students are used to these 3 basic elements, we can now proceed to the heart of the *anumāna* scheme – the *vyāpti*. Using the same examples as given above, the student can now be asked to formulate both *anvaya vyāpti* and *vyatireka vyāpti* for those inferences.

The *anvaya vyāpti* would be of the form: 'Wherever there is *hetu* there is *sādhya.*'

The *vyatireka vyāpti* would be of the form: 'Wherever there is no *sādhya* there is no *hetu.*'

However, the crucial aspect of the *vyāpti* statement is that it must include an example. This is the key difference between the universal proposition in Modern logic and *Anumāna*, in that the latter assumes that the generalization uses non-empty classes (in

5 Indra's elephant.

more technical language, there is an assumption of the existential import). Hence, when asking the student to formulate the statement of *vyāpti*, they must be asked to furnish a suitable example.

This has an addition advantage as follows: firstly, it can help then decide whether it is a good *anumāna* (if it is conditional, *sopadhika hetu*, then it is unlikely to serve as an *vyāpti*). Secondly, they will be able to decide if this is *kevānvayi hetu* (where they are not able to give *vyatireka vyāpti*) or *kevalavyatireki hetu* (where they are not able to give *anvaya vyāpti*) or *anvayavyatireki*. Thirdly, it can help them identify *hetuvābhāsa* if any. For example, if they are not able to furnish both positive or negative example, it means that there is neither *sapkṣa* nor *vipakṣa*, thereby committing the fallacy called '*asādhāraṇa vyabhicāra*.'

Model Problem 3: Formulate the *vyāpti* statement in the following case. For each, decide whether only *anvyavyāpti* is possible, *vyātirekavyāpti* is possible or both are possible.

1. Look at that open drain! No wonder we had an outbreak of dengue here.
2. Some philosophical thought-streams believe that Brahman alone is Real. They argue that everything else is unreal since it is ever changing.
3. Words, being nothing but an ordered collection of sounds, are eternal.
4. Mahabharata is a sacred text because it was authored by Vyāsa

They can also be given problems of the following type: Assume the following *vyāpti* "Whatever has mass cannot travel at the speed of light, like a chair." Assume that muons travel at speed of light. What can you conclude about their mass?

Once the students have mastered the identification of *hetu*, *pakṣa* and *sādhya,* the formulation of *vyāpti,* they can now be

asked to put all these together to construct the standard *pañcāvayava anumāna.*

Model Problem 4: Set out the following in the standard form of an *anumāna*.

1. According to some philosophical thought-streams, whatever is nameable is also knowable. Based on this they argue that God is knowable. Set out this argument in the form of an *anumāna*.
2. Every metal expands on heating.And contracts on cooling. That is why rail tracks change their dimensions in different seasons.
3. A triangle is a polygon since it is a 3-sided closed figure
4. India is a democracy since it has a population of more than 10 million.
5. Boxing should be banned since it is a form of violence for entertainment.

After these steps, comes the task of evaluating an *anumāna*. Just like students of Informal Logic are given exercises to identify fallacies, here too, we can give practice arguments to the students to identify the *hetvābhāsa*.

Model Problem 5: Identifying *Hetvābhāsa*

1. Rama is not a bachelor. Because of being married to Sita. (Assume Rama and Sita to be the characters of Ramayana.**)**
2. We know that the Veda-s are authored because they are a collection of sentences
3. Ravi is a bachelor because he is married. (Assume that Ravi is indeed married)
4. Light is a wave because it produces inference patterns.
5. Kochi is the capital of Kerala because of having the highest population density among all cities in Kerala. (Assume that Kochi indeed has the highest population density among all cities in Kerala).
6. Superman is a plant because he derives energy from the sun.

7. A crow can fly because it is a bird.

Conclusion

In general, teaching philosophy is a problem which requires the attention of existing academicians and research scholars who are planning to take up teaching. Further, teaching philosophy at non-university level and/or to non-philosophy students requires even more specialized attention. The problem is accentuated in the case of Indian Philosophy because of the language barrier, and also because of being seen as a historical artefact. This paper is an attempt at addressing this need and it does so by taking the topic, *Anumāna*. We have highlighted the lack of problems and exercises for teaching Anumāna and have tried to fill this lacuna by providing new examples and model exercises. There is further scope for developing such examples and practice problems for other concepts in Indian logic like *chala*, *jāti*, *nigrahasthāna*, *pūrvavat*, ś*eśavat* and *sāmānyatodṛṣṭa anumāna*.

One of the most prominent philosophers of the 20th century, M.Hiriyanna said that the job of Indian philosophers is to interpret the classical texts, not to make them "attractive or agreeable — but only quite intelligible to those that for one reason or another have no direct access to old Indian thought" (*The Study of Indian Philosophy* in Hiriyanna 1972, p.113) We hope that the tools suggested in this paper makes *Anumāna* more intelligible to a diverse set of students eager to study Indian logic.

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